13290 378 Fea 8

AN ILLUSTRATION

OF THE PRESENT

GREAT AND IMPORTANT

OCCURRENCES,

BY THE

PROPHETICAL WORD OF GOD;

AND

A DISPLAY OF THE EVENTS

WHICH WILL SHORTLY COME TO PASS, AND SUCCEED THE PRESENT IMPORTANT ERA.

IN FOUR TREATISES.

TRANSLATED FROM THE GERMAN,

In which it was written and published in the Year 1794,

By a PRELATE of the LUTHERAN CHURCH.

Rose / Magnus Hirschfeld

LONDON:

PRINTED FOR THE EDITOR;

And sold by J. MATTHEWS, No. 18, Strand; and H. D. SYMONDS, No. 20, Paternoster Row.

1797.

Entered at Stationers' Hall.

Price 2s. 6d.

THE
EDITOR'S PREFACE.

WHOEVER is really, and in truth, a *Chriſtian*, is not contented with the mere external and lifeleſs conformity to the religion which happens to be profeſſed and eſtabliſhed in the land in which he dwells. There are, doubtleſs, multitudes of ſuch Chriſtians, but they take away from, inſtead of adding to, the ſtrength of the religion they profeſs. The following pages are not addreſſed to readers of this deſcription, for, however reſpectable ſuch may appear in their own eyes, and in the eyes of each other, they are nevertheleſs, in general, inimical to *true Chriſtianity*, and, either openly or ſecretly, the perſecutors of it, generally under the cover of a ſcoffing appellation or term of reproach. Our bleſſed Lord has cautioned us concerning theſe men in Matt. vii. 6, ſaying, "Give "not that which is holy unto the dogs, neither "caſt ye your pearls before ſwine, leſt they tram-"ple them under their feet, and turn again and "rend you." But the following tracts are addreſſed to readers of a different deſcription; viz. to thoſe (whether Churchmen or Diſſenters, Lu-

therans or Calviniſts, Armenian Methodiſt or Calviniſtic Methodiſt, general Baptiſt, particular Baptiſt, or Friend) who are really, vitally, and in truth, Chriſtians; who have not taken up the profeſſion of religion as a qualification, or means, whereby to obtain a worldly advantage, but have embraced it on examination, have ſearched the ſcriptures, and, being fully ſatisfied of the truth thereof, are not aſhamed to profeſs, that "through *faith in Chriſt* "*Jeſus*" "the holy ſcriptures are able to make "one wiſe unto ſalvation;" and that "all ſcrip-"ture is given by inſpiration of God, and is pro-"fitable for doctrine, for reproof, for correction, "for inſtruction in righteouſneſs, that the man of "God may be perfect, thoroughly furniſhed unto "all good works." 2 Tim. iii. 15. 17. They have therefore received, by a living faith, the holy doctrines contained therein; and profeſs that which they believe, that the Lord, the Creator of heaven and earth, is the God of Abraham, Iſaac, and Jacob, who ſent *Moſes* into Egypt, and by an high hand, by an outſtretched arm, and by *great judgments* upon Pharoah and his hoſt, delivered the children of Iſrael out of Egypt, and eſtabliſhed them in the land of Canaan; that he who delivered Iſrael out of Egypt, hath by *his juſt and righteous judgments* ſcattered them into all lands, and given them, in righteous judgment, the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, Rom. xi. 8; Iſaiah vi.

John xii. 40; and hath become *a light* to lighten the Gentiles, as well as the future *glory* of Iſrael his people. Luke ii. 32.

A perſon of this deſcription views the agitations and changes which take place upon earth with a different ſenſation from that which is felt by any other; he knoweth that "*the Lord reigneth*," that "the earth ſhould rejoice," and "the multitude "of the *iſles* ſhould be glad thereof;" and that though "clouds and darkneſs are round about "him," yet, "righteouſneſs and *judgment* are "the eſtabliſhment of his throne." Pſ. 97. His moſt ardent deſire, his firſt wiſh, the firſt petition in his daily prayer, is, *thy kingdom come*. A perſon of this deſcription cannot become an *indifferent*, although he may be, both from duty and inclination, a *paſſive*, ſpectator of the agitations of the world. He views the raging of the nations as that whereby *the juſt and righteous judgments of his king, the Lord of Hoſts, the King of Glory*, are executed by the wicked upon each other, and he looks forward to a better time, when *the kingdoms of this world will become the kingdom of our Lord, and of his Chriſt, and he ſhall reign for ever and ever*; and, connected therewith, he looks forward to the accompliſhment of thoſe *great* and *abſolute promiſes* which are yet in ſtore for Iſrael, the Lord's own ancient people *Iſrael*; when the Gentiles ſhall convey them back into their own land as an offering unto the Lord, out of all nations, upon horſes, and in chariots, and

in litters, and upon mules, and upon ſwift beaſts, to the *Lord's holy mountain Jeruſalem.* Iſaiah lxvi.

Perſons of the above deſcription will not be inclined to find fault with the plain dreſs in which the following tracts are ſent forth: he who is really in ſearch of truth will receive it though it be conveyed in unpoliſhed language.

The book is ſent from Germany as the work of *the Rev. Magnus Friederich Roos,* counſellor to his Serene Highneſs the *Duke of Wirtenberg,* and prelate at Anhauſen on the Brentz; and the editor doubts not but it will afford much profitable meditation to thoſe who are ſeriouſly and earneſtly diſpoſed to inquire as to the ſigns of the times, Matt. xvi. 3. Readers who are not thus diſpoſed, are requeſted to proceed no further, and cautioned to beware how they kick againſt the pricks, Acts ix. 5.

The firſt treatiſe contains an examination and expoſition of ſuch part of the Revelation as peculiarly concerns us in the preſent times, which are repreſented under the images and characters of the ſeven-headed beaſt, the two-horned beaſt, and the great whore (Babylon) who ſits upon the firſt; their connexion with, and relation to, each other is ſhewn. And it is alledged that we are now in that period of time in which the beaſt is not, and may ſoon expect the riſe of the ſecond, and the conſequent reanimation of the firſt, and the complete deſolation of the great whore, which will be effected

effected by him; the preludes whereby we diſcern that theſe things are about to be accompliſhed, being the increaſing apoſtacy mentioned in 2 Theſſ. ii. and the *non eſſe* of the beaſt.

The ſecond treatiſe contains anſwers to the inquiries as to what will be the end of the preſent agitations, and what is the conduct Chriſtians are to obſerve in and concerning the ſame. As to the firſt, the enemies are deſcribed, that they may be avoided, or reſiſted, with the only weapons which are ordained of God for this great conflict, viz. *Faith and Patience*; and as to the ſecond, they are to watch and be ſtill, they are to be obedient ſubjects, and to beware how they do any act tending to the advancement of Antichriſt, the lawleſs one, who is already ſtruggling to throw off the controul of government, which is the withholding cauſe, the chain which keeps this *monſter of iniquity*, this *great Antichriſt*, from burſting forth.

The third is a treatiſe concerning the time in which the great events recorded in the latter part of the Revelation (viz. from the 10th to the 20th chapter) may be expected to be manifeſted, and as to the places, regions, and countries, wherein they may be expected to be peculiarly felt.

And the fourth contains ſome further remarks and obſervations concerning the riſe, progreſs, and fall, of the *great Antichriſt* and his adherents, particularly the *falſe prophet* and the *ten kings*; and alſo cautions and admonitions to beware of falling un-

der the dreadful denunciations which are in force againſt the *great Antichriſt*, and his *paſſive* as well as *active* adherents.

The ſupplement contains, 1ſt. A ſhort extract from Dr. Luther's expoſition of Daniel, tending to confirm the opinion of the author of the foregoing treatiſes. 2dly. An extract from a work of Dr. Girtanner concerning the Propaganda. And 3dly. Some additional obſervations, tending to excite in the reader a firm belief in the providence of God, and a continual exerciſe of faith and patience.

The editor would not have devoted the time he has to preſent theſe tracts to the Engliſh reader's obſervation, had he not been deeply impreſſed with the belief that they are in general founded on truth; and that they have a manifeſt tendency to guard the reader againſt the apoſtacy and deluſions of theſe latter times. He is well aware that the numerous miſtakes and poſitive aſſertions of commentators have too frequently (though unjuſtly) been urged as an argument againſt the ſtudy of the prophecies in general, and particularly the Revelation; nay more, they have been quoted by infidels as arguments againſt the truth of that holy religion which we profeſs: their arguments recoil upon themſelves, for their ſcoffs and impious aſſertions were foreſeen by our Lord, and revealed by his Spirit to holy men of old, and the ſame hath been by them recorded for our benefit in many parts of holy ſcripture, particularly in the fourth chapter of

St.

St. Paul's 1ſt Epiſtle to Timothy, where it is poſitively declared that "the Spirit ſpeaketh expreſsly, "that in the latter times ſome ſhall depart from "the faith;" and the ſame truth is alſo recorded in 2 Peter iii. "There will come in the laſt days "ſcoffers walking after their own luſts, and ſaying, "where is the promiſe of his coming? For ſince "the fathers fell aſleep all things continue as they "were from the beginning of the creation." Whenever, therefore, we meet with the ſcoffs and inſulting impieties of the enemies of true religion, we ought to be confirmed thereby in our moſt holy faith, the ſame being to *us* an evident prelude, an accurate and minutely deſcribed forerunner of thoſe better times, the bare belief and expectation whereof renders the true Chriſtian ſo very hateful in the eyes of the enemies of the kingdom of God in Chriſt Jeſus.

Let this be powerfully impreſſed on our minds, and let us obſerve that it is ſimilar to what hath been already recorded in the word of God for our inſtruction. Judas thought to cruſh that cauſe which his avaricious diſpoſition could not love, but in betraying our Lord he was the means, in part, of fulfilling thoſe prophecies which he ſought to defeat. Caiaphas alſo unintentionally ſpake a weighty truth in giving it as his advice and opinion that it was expedient that one man ſhould die rather than all the people ſhould periſh; he was inimical to the Saviour's cauſe, and yet his inimical diſpoſition

ſition was overruled to the fulfilment of the prophecies of the word of God. Thoſe who crucified our bleſſed Lord and pierced his ſide, and the rulers who inſultingly derided him, ſaying, "He ſaved "others, let him ſave himſelf, if he be Chriſt the "choſen of God," Luke xxiii. 35; "Let him "now come down from the croſs, and we will be-"lieve him," Matt. xxvii. 42; theſe men unitedly, and individually, although unintentionally, fulfilled the prophecies of the word of God; and thus it is now: the word of God has expreſsly declared, that in the latter times there ſhall be a great falling away from the faith once delivered unto the ſaints, and given us minutely deſcribed relations of the *apoſtacy* and the acts of the *apoſtates*, which will be the immediate prelude of thoſe awful judgments which God will pour upon the earth, and the reſult of which ſhall be *the eſtabliſhment of that kingdom of God* which is the object of our daily prayer. *We* ſee this apoſtacy increaſing. Should not *our faith* be increaſed and confirmed thereby?—It ſhould in the ſame manner as the faith of the diſciples at Emmaus was increaſed, confirmed, and eſtabliſhed, when the Lord expounded to them the ſcriptures, and ſhewed them that his ſufferings were foretold as the forerunner of his glory, Luke xxiv. The true followers of the ſuffering Lamb of God muſt make up their minds to walk in the ſame path—no croſs!—no crown!

Whatever is laid before the public on ſuch ſubjects

jects ought to be communicated with modeſty, and the author's great object ſhould be to *benefit his readers*, by impreſſing upon their minds what they are called to do, or to abſtain from doing; by cautioning them againſt being induced either by ſeduction, or force, to join the oppoſers of the kingdom of his bleſſed Lord. This ſhould be his chief object, and the examination of the prophecies both of the Old and New Teſtament ſhould be accompanied with the conſtant and reiterated exhortation to humility, and a proper ſpirit, leſt pride of heart ſhould be fed by the medicine which is adminiſtered with intent to eradicate it, and leſt the glory of the Lord ſhould be attempted to be leſſened by man claiming a ſhare thereof. The *Lord alone* is worthy to receive the honour and glory of revealing things to come, and Moſes, Joſhua, Iſaiah, Daniel, Jeremiah, Ezekiel, or Elijah, and all the apoſtles, prophets, and evangeliſts, are but his ſervants; and that man who endeavours to ſeek his own honour, inſtead of diſplaying the honour and glory of the Lord; that man who ſtudies ſcripture with a deſire to exalt *himſelf* by, as it were, turning prophet in his own name, on his own account, and for his own glory, is a deſpicable character. Whoever ſtudies this ſubject ſhould do it with a humble mind, remembering the awful words which cloſe that bleſſed book which engages our attention; " I teſtify unto every man that heareth

" the

" the words of the prophecy of this book, if any " man ſhall add unto theſe things, God ſhall add " unto him the plagues that are written in this " book; and if any man ſhall take away from the " words of the book of this prophecy, God ſhall " take away his part out of the book of life, and " out of the holy city, and from the things that " are written in this book." Rev. xxii. Poſitive and vehement aſſertions ſhould therefore be confined to their proper bounds, for we cannot be too poſitive or vehemently zealous in the belief and confeſſion of the truths contained in the text itſelf; and as to the comments and application of the ſame, let every ſuggeſtion be well weighed, and the importance of a right application thereof be conſidered, for this bleſſed book will be moſt (if not excluſively) ſerviceable to ſuch as are by grace enabled rightly to apply it; but at the ſame time let every ſuch comment, ſuggeſtion, or application, be received with caution, and not until it hath been examined in the fear of God, and in the ſame ſpirit in which the text was written. A *portion* of the ſame ſpirit is given freely, and thoſe who will not thus examine the ſubject by aid of the holy ſpirit in which it was written, had better lay down the book, and proceed no further.

It pleaſed God, in his good providence, ſome few years ago, to give the editor acceſs to ſome of the writings of Dr. John Albert Bengelius; who, although he was raiſed to one of the higheſt ſtations admitted

admitted in the German Lutheran church, and of the univerſity of Tubingen was many years a principal profeſſor, yet there is manifeſt in all parts of his writings which have come under the editor's obſervation, ſuch a caution leſt he ſhould ſpeak unadviſedly in his own name, and aſſume or claim a participation of that honour which is due to God alone!—ſuch a deep impreſſion of the free grace of God in Chriſt Jeſus—ſuch a love to the word of God—and ſuch a firm faith in the Lord Jeſus Chriſt as the Chriſt, the mediator between God and man, the great atonement, and, in one word, *the Saviour!* that the editor hath been induced to ſpend much time in the ſtudy thereof; and if this tract, which is written by a dignitary of the German Lutheran church, and a follower of Dr. Bengelius, is well received by the churches in England, it is intended to publiſh the great work of Dr. Bengelius, called "An Expoſition of the Revelation," which is already tranſlated, and for the publication whereof propoſals will in ſuch caſe be printed, for it is intended to publiſh it by ſubſcription, in order to inſure the tranſlator againſt a loſs. In the mean time any perſons deſirous of the work being ſent to the preſs, and of ſubſcribing thereto, are requeſted to favour the editor, T. W. at the publiſhers of this book, with their names and addreſs, who will communicate the ſame to his friend the tranſlator, to enable him to ſend them the propoſals.

Before

Before this preface is cloſed the editor would wiſh to requeſt it of the reader as a particular favour,

1ſt. That he avoid that hurrying diſpoſition which does not make due diſtinction between different ſubjects, but hurries through a ſerious book with the ſame expedition as would be properly applied to the peruſal of a newſpaper. The word of God, and all books which treat thereon, if read at all, ſhould be read with attentive deliberation.

2dly. The reader is requeſted to turn to the ſcriptures quoted, and to read each quotation with attention, that nothing may be taken upon truſt, but that the reader, if he from the peruſal of theſe pages adopts any new ideas, may be ſatisfied that the author has drawn the ſame out of that well of ſalvation the word of God, and that nothing may be received but what is thus drawn out of the holy ſcriptures.

3dly. St. John was "in the ſpirit" when he received the revelation at Patmos on the Lord's day, and the editor would therefore caution and adviſe the reader that he ſeek to obtain at leaſt ſome degree of the *ſame* ſpirit.

4thly. The reader is deſired to recollect the ſcoffs of ſuch infidels as Voltaire, &c. &c. and the diſeſteem that the ſtudy of the Revelation has brought upon multitudes, and to balance and counteract which he would requeſt the reader to

repeat the following words, which are the words of the Lord Jeſus Chriſt himſelf, who, ſpeaking of the Revelation which God gave unto him, declared, " Bleſſed is he that readeth, and they that " hear the words of this prophecy, and keep thoſe " things which are written therein, for the time is " at hand." Rev. i. 3. If he duly meditates on theſe words he will not conſider the ſubject with a lukewarm diſpoſition.

And laſtly, he would requeſt the reader's conſideration of the glorious deſcriptions given by the prophets and apoſtles, and by our Lord Jeſus Chriſt himſelf, of that bleſſed kingdom, the eſtabliſhment of which is the firſt petition in our daily prayer; and as to the raging of the nations, and the great tribulation which will precede it, and as to the great judgments of God which will make way for it, we will ſay with the pſalmiſt,

" God is our refuge and ſtrength; a very pre- " ſent help in trouble! therefore we will not fear " though the earth be removed, and though the " mountains be carried into the midſt of the ſea! " though the waters thereof roar and be troubled, " though the mountains ſhake with the ſwelling " thereof! Selah." Pſalm xlvi.

T. W.

THE AUTHOR'S PREFACE.

THE four treatiſes which are here ſubmitted to the reader's peruſal, were written by a man who has many years ſtudied the prophecies of the bible. They were written in conſequence of queſtions propoſed to the author by many of his Chriſtian friends concerning the times. What are we to think of the preſent aſtoniſhing alterations and agitations? What are we to hope or fear therefrom? What is to be done, or left undone? The anſwer to theſe queſtions will be found in the following pages. They abuſe no ruler, juſtify no rebellion, ſtorm no church eſtabliſhment, but are written in order to preſent to the reader a clear view of the prophecies of the bible which reſpect the preſent, and the times immediately following. With reſpect to the *reader* who is to comprehend this, and to apply the ſame to his advantage, it is preſuppoſed that he has been *juſtified by faith*, and has peace with God, by our Lord Jeſus Chriſt;

in this ſtate of grace the prophetical word, if he pays attention to it with reverence, and does not examine the ſubject with intent to aſſume to *himſelf* the character of a prophet, but only to underſtand what the holy men of God have propheſied; in this ſtate of grace the prophetical word will afterwards preſerve and keep him from the ill effects of natural timidity, and alſo from extravagant and untimely endeavours to ſupport himſelf and others by undue means. It will eſtabliſh his patience, and increaſe his diligence in keeping the commandments of God, and ſtrengthen his faith in the Lord Jeſus. God grant that this may be accompliſhed in many readers by the peruſal of theſe treatiſes. Happy is he who hath the God of Jacob for his help, whoſe hope is in the Lord his God, who made Heaven and earth, the ſea, and all that therein is, who keepeth truth for ever. "The Lord is king for ever, even thy God, O Zion, unto all generations. Hallelujah!" Pſalm cxlvi. 5, 6. 10.

Stutgard, June 5, 1793. R.

FIRST

FIRST TREATISE.

THE *attention* of all thoſe who at the preſent time wiſh to be benefitted by the Revelation of St. John, as it reſpects the important agitations and alterations which now make their appearance, is directed to the conſideration of the *ſeven-headed beaſt*, the *two-horned beaſt*, and the *whore*, which is alſo called *Babylon*. Theſe three are in this prophetical book repreſented as *connected together*, as a proof thereof obſerve, the *two-horned* beaſt exerciſes the whole authority of the *firſt* beaſt before *him*, (*Coram illâ Beſtia*), and impoſes on men the worſhip of the ſame, and the worſhip of his image; *they* are therefore connected together. The *whore* ſits upon the firſt beaſt, and is carried thereby, which proves a connection between *them*,—the two-horned beaſt performs wonders, ſigns, and miracles, in order to deceive men, and induce them to receive the mark of the firſt beaſt, and to worſhip his image as is prophecied and declared in the 13th chapter; but the ſame wonders, ſigns, and miracles, are in chap. xix. 20, aſcribed to the falſe prophet; there is therefore a certain eminently conſpicuous *ſorcerer*, connected with, or as it were

forming part of, the two-horned beaſt. He is the principal perſon, and is in connection with a ſociety of men, into which *two powerful parties* have united themſelves, and thereby becomes a *beaſt* with *two horns*, in like manner as the ram with two horns in Daniel viii. ſignified the empire ariſen out of the Perſians and Medes united; the connection of theſe with each other is therefore manifeſt.

Now whoever undertakes to interpret theſe images, and to explain thoſe things which are related of them, muſt take heed that he does not inconſiderately (as frequently has been done) interpret them to that which in his time appears to be great, mighty, and hurtful; or, on the other hand, that he does not paſs by and overlook thoſe things which in his time appear to be ſmall and inconſiderable. All occurrences in the world ſtand in a connection with each other, but yet all events have not been ſpecifically predicted by the prophets; we muſt therefore, firſt of all, pay attention to the characters of theſe *three*, (viz. the ſeven-headed beaſt, the two-horned beaſt, and the whore of Babylon), as they ſtand in the ſacred text. The moſt conſpicuous characters of the *ſeven-headed beaſt* are theſe; 1ſt, That the *dragon* has given him his power, his throne, and great authority; 2dly, that authority is given him over all people, and tongues, and nations; and 3dly, that he receives *religious worſhip* of many, a worſhip which no doubt ſignifies a great

deal

deal more than that idolatrous truſt and confidence which may be put in any viſible object; theſe characters are not to be met with in any *worldly empire*, whether it be monarchical, ariſtocratical, or democratical, for *a*) although in the erection of ſuch empires, ever ſo much evil may have been conſpicuous, yet nevertheleſs the words of St. Paul in Romans xiii. is applicable to ſuch empires, and higher powers—they are of God—are ordained of God—and are the miniſters of God. St. Paul conſidered the wiſe and juſt providence of God in theſe things, and the good deſign of the office of rulers; he overlooked the unrighteouſneſs which ſhortly before his time had been practiſed at the change of the Roman empire into a monarchy. *b*) No worldly monarch has ever yet exiſted in the times of the New Teſtament to whom authority has been given over all people, and tongues, and nations; and *c*) although ſundry heathen emperors have cauſed themſelves idolatrouſly to be worſhipped, yet this worſhip was no eſſential character of their majeſty, but only a perſonal madneſs which ſoon vaniſhed away; on the contrary, in the *popedom*, as it became from the time of *Gregory the Seventh*, we may find theſe characters eſſential. *a*) It has no rightful throne, no rightful power or authority, but the *popedom at Rome is inſtituted of the devil*, as Dr. Luther, not long before his death, has proved in a treatiſe. The inhabitants of the eccleſiaſtical ſtate may obey the pope as their prince, but in any other

point of view no more obedience is due to the pope than to the devil himſelf. *b*) The pope from the time of Gregory the Seventh claims to be conſidered as the vicar of Chriſt, the Lord of the whole world, emperors and kings not excepted. Such authority is aſcribed to him as well as aſſumed by him, although in many parts of the earth he has not been able to bring it to bear; yet nevertheleſs his *pretenſions* are extended over the *whole human race*: *c*) he alſo demands, as the pretended *Vice-Deus* and *Vicarius-Chriſti*, a religious adoration or *worſhip*; and he receives it alſo from thoſe whoſe names do not ſtand in the book of life. They believe *his word* juſt as they ought to believe the word of God—they expect from him *bleſſing*, *forgiveneſs of ſins*, and *eternal ſalvation*, juſt as they ought to intreat and expect all this from God.

The *two-horned beaſt*, which exerciſes all the authority of the ſeven-headed beaſt before him, performs great miracles, makes an image to ſpeak, and impoſes a mark; this has not yet appeared, conſequently this figure cannot be applied to any one as yet.

The characters of *the great whore* are theſe; that ſhe has neither ſword nor armour, neither a throne nor a crown, but that ſhe is pompouſly arrayed and has whoriſh enticements, that the kings of the earth commit fornication with her; or, in other words, they are attached to her with their love and admiration, in a ſinful manner delighting in her, and

doing a great deal to pleaſe her, and that thoſe that dwell upon the earth are heated by the wine of her fornication. In this manner, and *not by arms*, ſhe has obtained the empire over the kings of the earth, and has proſpered to that degree that ſhe ſits upon many waters; or, in other words, that ſhe rules over many people and multitudes, and nations and tongues; but ſhe is alſo cruel, and becomes drunk with the blood of the ſaints, and as a city ſhe is built upon ſeven mountains. All this cannot be applied to any city or republic, which by means of fearful armies has deſolated and ſubdued countries; although ſuch a city may have ſhed much blood, it is chiefly the blood of unholy people; and although it may have behaved with hoſtility towards kings, and may have ſtrove to expel them, or even may have actually expelled them, yet this image would not apply to ſuch city or republic; but this repreſentation is deſcriptive of the *church* in the city of *Rome*, which pretends to be the mother, miſtreſs, and head of all Chriſtian churches; arrays herſelf with ſplendid temples, images, relicks, proceſſions, &c. &c. and is the mother of other harlots who are of the ſame ſtamp, and who has every where ſo ordered and contrived her pretended divine ſervice that it ſhould pleaſe the ſenſes. This great whore has found means without arms or armour to load the world with *her laws*, and judicially to condemn multitudes of *ſaints* to death, and to enkindle in the inhabitants of the earth a violent

attachment and love towards herſelf, and a murderous hatred againſt the ſaints by her called heretics; and as to the *beaſt*, who is not of an enticing appearance, but is, on the other hand, fierce and dreadful, ſhe is ſupported and carried by him. As a *whore* ſhe is the contraſt to the *woman* deſcribed in Revelation xii.—As a *city* ſhe is oppoſed to the *New Jeruſalem*.

Now when a Chriſtian meditating on theſe things remarks that the pope at preſent is by no means terrible, but, on the contrary, very weak and feeble; that he cannot now expel kings, he cannot now lay the curſe on any land however offenſive it may be to him, let him recollect, that although it is now ſo weak, yet that it formerly acted very differently, and that for the ſpace of 666 years. Let the reader alſo obſerve that this alteration, this change which has taken place in the popedom, and which in the remarkable year 1740 imperceptibly began, is propheſied and declared in the Revelation. In chapter xvii, when John ſaw the ſeven-headed beaſt the ſecond time (for he had before ſeen and deſcribed it in chapter xiii), it is ſaid in verſe 8 and 11, *it was* or has been (in the paſt time), and *is not* (in preſenti), and *will* ariſe out of the bottomleſs pit (in futuro). The beaſt was therefore ſhewn unto John in chapter xvii, in ſuch a condition that it could be ſaid of it, *it is not* (in preſenti), although it did at that time carry the whore; and of his ſixth head it was yet ſaid, verſe 10, *It is*: it could alſo

at that time be ſaid of the ſame beaſt, *it has been* (in preterio), and it *will* riſe out of the bottomleſs pit (in futuro). The ſame beaſt is here meant which had been deſcribed in chapter xiii, and whoſe deſtruction is pointed out in chapter xix. 20. The declaration that it *is not (non eſſe)*, therefore does not aboliſh or make void the being or exiſtence of the beaſt, becauſe otherwiſe, not the *former*, but a new beaſt would riſe out of the bottomleſs pit. This *non eſſe* therefore ſignifies the weakening or obſtructing of his power; the beaſt during the *non eſſe* is as helpleſs as if he did not exiſt,—no parts of his pretended rights are however revoked,—he does not lower his pretenſions, it is only *the power* which is wanting; this power *was* exerciſed by the beaſt (although oppoſed by many ineffectual ſtruggles) for the ſpace of 666 years, that is from the year 1073 until 1740. Whoever pays attention to the ſigns of the *preſent times* muſt obſerve and acknowledge, that we live in the very time wherein the beaſt *is not*.—If the reader wiſhes to obſerve it in its terrible and injurious activity, he muſt look back to the times which are paſt in which *it was*.

The reader is requeſted to make due diſtinction between the whore and the beaſt, the prophetical word does not blend them; although they are united, yet they are diſtinct; ſhe ſits upon the beaſt, and is carried by him, and that alſo during the time that the beaſt is not: it does not follow from hence that

ſhe

ſhe had not ſat upon the beaſt before, for ſhe always needed the ſupport of the terrible ſtrength of the beaſt, and ſat always upon the ſeven mountains which are indicated by the ſeven heads of the beaſt. Neither can this ſitting be interpreted to any ſuperiority which the magiſtrate might reaſſume over the pope, for it is not the citizens or the magiſtrates at Rome who form the whore, and who have the empire over the kings of the earth, but it is *the church of Rome* that has poſſeſſed this empire, although, as hiſtory informs us, ſhe was originally weak, and therefore needed the ſupport, and to be carried by the beaſt.—The angel, even at the time when John was to ſee her in her pomp, declares, *Come, I will ſhew thee the judgment and puniſhment of the great whore which ſits upon many waters, or* (ſee verſe 15) *who rules over people and multitudes, nations and tongues.* The judgment or judiciary puniſhment of the whore was therefore the principal thing which was at that time to be revealed unto John, and which alſo was declared to him by *words*—for he could not ſee the puniſhment on the repreſentation which was before him.—In chapter xiv. there are three angels or meſſengers of God, and their meſſages ſet forth,—the ſecond, he who follows after the firſt, declares *She is fallen, ſhe is fallen, Babylon the great city, for of the wine of her fornication ſhe has given all nations to drink*;—when Babylon's fall is *completed* it will be well known, it will rank among the viſible and important

portant occurrences, which will be the ſubject of every newſpaper, and will therefore at that time require no divine meſſenger to announce.—This meſſenger therefore declares the fall when it is at hand, when it is beginning, when *Babylon* has received the *blow* to the fall, which however few obſerve. In chapter xvi. 18, &c. the effects of the ſeventh vial are deſcribed, and after the declaration reſpecting voices, and thunder, and lightnings, and an unprecedented great earthquake, it is added, *Babylon* the Great was remembered before God to give her the wine-cup of his fierce wrath; afterwards in chapter xvii. 16, it is ſaid unto John, "*the ten horns* which thou haſt ſeen on the beaſt, "theſe ſhall hate the whore, and ſhall make her "ſolitary (or, in other words, rob her of her lovers), "and make her naked (that her ſhame may be "ſeen), and ſhall eat her fleſh, her fat, and burn "her with fire." But why is this?—Becauſe God has put it into their hearts to execute his own decree, and with one united mind to give their empire to the beaſt, which by that means will become very powerful until the words of God (by the fulfilment) are accompliſhed.—In chapter xviii. 2, a mighty angel proclaims with a loud voice, "She is "fallen, ſhe is fallen, Babylon the great, &c." and afterwards the judiciary puniſhment of this great Babylon is deſcribed, which, after a previous proſperity, glory, and proud ſecurity, comes upon her in one day, nay in one hour;—in one hour ſhe will

be

be deſtroyed. An earthquake may indeed be the means of deſtroying her in one hour, and ſo it will be; no human power, not even the united power of the ten kings, is equal to inflict ſuch ſudden deſtruction. The overthrow and deſtruction will be ſo complete that the light of the candle, &c. will no more be ſeen therein. The ſeveral features which mark this deſcription of this awful judgment are *death*, with reſpect to its numerous inhabitants; *mourning* and *famine*, with reſpect to thoſe that are without or who eſcape out of the city; and *fire* and *ſmoke* with reſpect to the buildings and ſcite of the city. A ſtone is thrown with force: a great ſtone requires a great exertion to put it in motion! The figure here uſed is, an angel caſts a great ſtone violently into the ſea! Thus with one violent throw ſhall Babylon be hurled into deſtruction! and afterwards be no more found. It is not the ruin of the many ſacred and holy things, and ſanctuaries, which Rome at preſent fancies ſhe poſſeſſes, but the ruin of the *riches* which will be lamented;—the kings of the earth who had committed fornication and wickedneſs with her, and who perhaps are diſcarded or abdicated kings, and different from thoſe ſpoken of in chapter xvi. 14. 16. xvii. 12. xix. 18, 19. will lament this deſtruction.—Now when all this is conſidered with attention, we ſee that the *judiciary puniſhment of the great whore*, which was to be ſhewn unto John in chapter xvii. 1, is two-fold, in like manner as the denunciation is two-fold, the ſame

being

being not only in chapter xiv. 8, but alſo in chapter xviii. 2; the firſt judgment ſeems deſcribed in chap. xvii. 16, and the ſecond in chapter xviii. This *judiciary puniſhment* therefore happens after the puniſhment which will be inflicted on her by the ten kings as mentioned chapter xvii. 16. The judgment executed upon her by the hand of the ten kings is becauſe ſhe is an enticing deceivreſs, and governs with an evil influence all thoſe who commit fornication with her, or who drink out of her cup; but her full, complete, and ſudden deſtruction will not follow until ſome time after that; in the intermediate ſpace of time ſhe will become a magnificent and rich *capital city* of a worldly empire, and have no more the appearance of an hierarchy.—After the meſſenger of God (ſee chapter xiv. 8) has declared " She is fallen, ſhe is fallen, Babylon the " great, becauſe ſhe made all nations to drink of " the wine of the wrath of her fornication;" there follows another meſſenger, who with a dreadful threatening cautions againſt the worſhipping of the beaſt or his image, and againſt the receiving of his mark. Now this image, and mark, is already in being when the firſt vial is poured out, (ſee chapter xvi. 2.). Men have need therefore of this ſolemn caution at that time, or even before the pouring out of the firſt vial; at or before the firſt riſe of the mark is this ſolemn caution and denunciation neceſſary, but it is not until the ſeventh vial is poured out that Babylon the Great is remembered before God

to give her the wine-cup of his fierce wrath to her utter deſtruction; the former meſſenger of God therefore proclaims the fall of Babylon a conſiderable time before her complete deſtruction: he gives this reaſon—" for with her intoxicating wine of for-" nication ſhe has given all nations to drink." Now when this is done ſhe muſt leave off and ceaſe her practices,—her meaſure of ſin is full,—her fall begins. *This is the caſe at the preſent time*,—the lewd charms of the Roman church are worn out. Although the ten kings who are mentioned in chapter xvii. 12. 16, are not yet manifeſt, yet there is at preſent apparent ſymptoms and preludes of thoſe things which will be completely accompliſhed by them;—infidelity betrays a very extenſive hatred againſt that glittering, and yet oppreſſive ſuperſtition by which the great whore hitherto has domineered. Her lovers, who were enamoured of her, gradually fall off; the ſhame of the Roman hierarchy has been fully expoſed, both by word of mouth and by the preſs; they eat the fleſh, that is, they devour the treaſures of the great whore; not thoſe indeed of Rome itſelf, but of thoſe who are in the great empire of the Roman church: there will notwithſtanding be a great deal left for the ten kings, the whore is not yet burnt with fire; this burning will not be accompliſhed but by the ten kings who at that time give up their empire to the beaſt, who is then on adverſe terms with the whore. The ſudden and complete overthrow of the city of Rome

which

which will happen in one day, nay in one hour, is diſtinct from this conflagration, which it endures under the hand of theſe ten kings; the ſecond deſtruction preſuppoſes a rebuilding of the city after its burning by the ten kings, and a courſe of proſperous commerce is alſo implied in the text.

Now let us go back and take another view of the beaſts who are deſcribed in chapter xiii. In the 17th chapter the ſcope of the prophecy is this, that the ſeven-headed beaſt in his *non eſſe* is repreſented as performing his part in his ſixth head—"five are fallen "and one (the ſixth) is," verſe 10.—At that time the whore appears yet in her pomp and power, although ſhe inclines already (at the end of this *non-eſſe*) towards her fall. No empire falls without ſome preparations for the ſame, it declines before it falls; but while the angel is ſpeaking (in the preſent tenſe) of the *non eſſe* of the beaſt, he alſo ſpeaks of his wonderful riſe out of the bottomleſs pit as an event to take place in time to come; and in like manner alſo the ten kings are ſpoken of in the future tenſe; we therefore who live in the *non eſſe* of the beaſt ſhould have our eyes fixed in expectation of beholding the riſe, or coming up, of the beaſt out of the bottomleſs pit; but we are to beware that we do not admire it as thoſe do whoſe names are not written in the book of life, for *behold* the ſpirit of prophecy may ſay to us, "I have told you before." At firſt the ſeven-headed beaſt roſe up out of the ſea, but

afterwards

afterwards it riſes out of the bottomleſs pit; the laſt is without a doubt the worſt; it will then ſhew a diabolical wickedneſs which it carries to the higheſt degree,—it will then ſhew a power and authority which it will drive to the utmoſt extent, and this will probably be the reaſon of that idolatrous admiration which will be paid to it, for the *non eſſe* had left no hope that the beaſt would ever obtain ſuch a reſtoration of power. When it receives this power, then the two-horned beaſt will exerciſe all the power of the ſeven-headed beaſt before him, and again bring into practice the worſhip of the ſame.—This is the firſt thing which is mentioned concerning the two-horned beaſt, and this proves that it (the two-horned) was not to ariſe before the *non eſſe* of the ſeven-headed beaſt, for before the *non eſſe* commenced the worſhip of the beaſt was in conſtant practice, ſee chapter xiii. 8.—Under the *non eſſe* it is otherwiſe, for then the worſhip and power of the beaſt is obſtructed; it is not until after the *non eſſe*, that is to ſay, at the aſcent of the beaſt out of the bottomleſs pit, that the beaſt with ſeven heads obtains his full and whole power, and brings the ſame into full action; this reſtoration and exertion of power the two-horned beaſt undertakes to advance before or in the preſence of the firſt beaſt, and with his knowledge, will, and conſent. In this ſervice he performs thoſe things which are mentioned in chapter xiii. verſe 13. 17, which need no explanation. The circumſtance which will contribute moſt

potently

potently to the enlargement of the power and authority of the beaſt with ſeven heads is deſcribed in the 12th and 13th verſes of the 17th chapter. "And "the ten horns which thou ſaweſt are ten kings "which have received no kingdom as yet, but re- "ceive power as kings one hour with the beaſt; "theſe *have one mind*, and *ſhall give their power and* "*ſtrength unto the beaſt.*" Of theſe ten kings it is ſaid that "they have received no kingdom as yet;" that is, at that period of the *non eſſe* in which this declaration is made and explanation given by the angel, "they have received no kingdom as yet," but they will receive authority (probably in a political aſſembly) as kings in one hour, or at the ſame time with the beaſt; but in the next hour they will give up their power and authority, nay their united kingdom, freely and with one conſent, to the beaſt; and for that very reaſon alſo they will hate and oppreſs the whore, who will not be willing to acknowledge the beaſt. Theſe kings alſo will wage war with the Lamb, but the Lamb will overcome them, ſee chap. xvii. 14. They are therefore certainly among thoſe, who under the ſixth vial gather themſelves together at Armageddon in the Holy Land, and ſoon after periſh with their armies in the battle of that great day of God the Almighty, ſee chapter xix. 11. 22; perhaps they alone are the commanders in chief of theſe armies. If in addition to this we conſider that which is propheſied in the ſecond chapter of 2 Theſſalonians, it will then appear

 that

that *the man of ſin*, the *ſon of perdition*, the *adverſary*, the *lawleſs one*, who in Revelation xvii. 11, is called the ſeventh, and at the ſame time the eighth, who exalts himſelf above all that is called God and majeſty, and who himſelf ſitteth in the temple of God, ſhewing himſelf as God, is this ſeven-headed beaſt in that ſtate of his exiſtence in which he is moſt hurtful, wicked, and injurious, viz. at his riſing out of the bottomleſs pit; and the ſatanic working, the deceivableneſs and unrighteouſneſs noticed in the 9th and 10th verſes of the ſame chapter, (2 Theſſ. ii.) point no doubt to the ſigns, &c. which the two-horned beaſt will perform in favour of the ſeven-headed.—In Daniel xi. 36, &c. it is propheſied that this *adverſary* is a king, that he will exalt and magnify himſelf againſt all that is called God, and will ſpeak marvellous words againſt the God of all gods, neither regarding the God of his fathers, nor reſpecting any other, but will exalt and magnify himſelf againſt and above all; but, on the other hand, he will glorioufly array and adorn a god whom his fathers knew not, a *god of ſtrong buildings*, an idol ſtanding upon a pedeſtal. From all this it appears that atheiſm and infidelity manifeſt in a renunciation or difregard of *the word of God* at that time prevails, and that the confederation and union which will be brought to paſs by the activity of the two-horned beaſt, will be an atheiſtical or deiſtical union, an union hoſtile to the profeſſion of true chriſtianity as revealed in the holy ſcriptures. The true, eternal, omnipotent, and omniſcient

hiſcient God, will by theſe impious men be accounted a nonentity, although on another occaſion theſe people in a fit of raging impatience will blaſpheme him, (ſee Revelation xvi. 9. 11)—They will deny the Father and the Son, (ſee 1 John ii. 22.)—The adverſary, on the contrary, will ſet himſelf up for the *Supreme Being* and the *God of men*;—beſide the ſtrong arm of *temporal power*, he will be ſupported by the powers of *ſorcery*,—puniſhments and rewards will procure him *adherents*, (ſee Rev. xiii. 15. 17; xvi. 6; and Daniel xi. 39.) This *god of ſtrong buildings* is without doubt *the image of the beaſt*; which image is placed upon a pedeſtal and decorated with gold, ſilver, precious ſtones, &c. &c. and is ſet up in ſtrong and conſpicuous buildings, ſuch as forts, cathedrals, palaces, &c.—Now as theſe things cannot come to paſs on a ſudden, but *preludes* muſt precede, and ſymptoms appear to the forewarning of thoſe who walk by faith, it behoves us ſeriouſly to conſider the *alarming progreſs* which the *falling away* or *apoſtacy* from the chriſtian religion has made in *our days*.—This apoſtacy, or falling away, St. Paul, in 2 Theſſ. ii. 3, points out as the *immediate prelude* to the riſe of this deception and deluſion, and unrighteouſneſs;—this apoſtacy has increaſed to that degree, that *even thoſe who have the truth*, who hear the goſpel truly and evangelically preached unto them, and externally profeſs it, yet many of theſe fall away, and neither love it nor believe it, but have pleaſure in unrighte-

ouſneſs, and conſequently lay open to be deceived by the ſtrong deluſions mentioned in 2 Theſſ. ii. verſe 9. 10, 11, 12. It is manifeſt that there are already great numbers who make atheiſm and unbelief their wiſdom; it is alſo manifeſt that the uſe of cockades prepares the people for the reception of a mark; the abominable *mark* impoſed by the ſecond beaſt will alſo be a *party token.*—Are not kings and rulers depreciated by the preſs, and by the words and actions of the people? This is done to pave the way that men may be inclined and diſpoſed to rear a *ſupreme head* to domineer over the kings and rulers who are thus degraded. We cannot ſay how quickly theſe preparatory ſymptoms may increaſe, and how ſoon that beaſt will ariſe and the evil attain its ſummit. At the deſtruction of the Jewiſh empire by the Chaldeans, in the time of Jeremiah, there were between the hoſtile attacks as it were ſhort pauſes or breathing times, until at laſt there was an end made of the Jewiſh empire.

In the 7th of Daniel the fourth empire of the world, which, like the preceding three, includes the people of God, is repreſented under the image of a terrible beaſt with ten horns; the ten horns (as the angel informs the prophet, verſe 24) ſignify ten kings which ariſe out of the ſame empire. The empire itſelf therefore is *earlier* than theſe kings, becauſe they ariſe out of the ſame in like manner as in the third empire, after the death of Alexander, there aroſe four kingdoms, (ſee Daniel viii, 8, 22).

In

In like manner therefore the fourth empire at firſt had but *one* monarch or *government*, and even after the Mahometans had torn great countries from it, both in the eaſt and in the ſouth, yet it extended almoſt over the whole of *Europe*, and includes likewiſe provinces in other parts of the world, eſpecially in America. This *fourth* empire is now divided into *ten kingdoms*. The fourth beaſt ſignifies a temporal kingdom, ſo doth the ten horns ſignify temporal kings; and as long as they do not *uſurp* power which is not committed to them, as long as they do not fetter the conſcience, all that which is written in St. Paul's Epiſtle to the Romans concerning obedience to the higher powers is in force, and ſhould be rendered unto them, Romans xiii. Each of theſe ten kings (thoſe who are now in being) have had predeceſſors before them, they are of courſe *earlier* than the *horn* which *after* them ariſes firſt as ſmall, but who afterwards waxes exceeding *great*. This horn in the prophecy is never called a king, but only *another* which would ariſe after the ten, and would be mightier than any of the former kings; the prophet however in the 20th verſe calls the other kings his fellows or colleagues, in the declaration that *his looks were more ſtout than his fellows*. By the *eyes of man* (aſcribed to this wicked one) is indicated his cunning wicked artifice; by the *mouth ſpeaking great things*, his pride, inſolence, and blaſphemy; by the *ſtoutneſs of his looks*, his pre-eminent power and uncommon reſpect

commanding authority; by the *deſtroying* of the ſaints, who are moreover given into his hands, is indicated his perſecuting and blood-thirſty cruelty; and by the *undertaking to change times and laws*, his great aſſurance by which he will endeavour to new-form every thing. Before him *three* of the firſt horns are *plucked up*, theſe fall before him; the ſignification is this, he will humble three kings: but how? By taking away their power or their lives? The text does not inform us, neither does it point out whether, inſtead of theſe three, others are appointed; or whether their empires are changed into any other form of government, or are united with other empires; neither does it inform us what will become of the other horns or kings. In Revelation xvii. there are alſo ten kings mentioned as horns of the beaſt out of the bottomleſs pit, and of them it is ſaid, verſe 12, "they have not as yet received the kingdom" (by inheritance or election), but that they receive authority as kings one hour, not *before* but *with* the beaſt, and that with one conſent they freely give up their power, authority, and kingdom, unto the beaſt. In a very remarkable convention, congreſs, or aſſembly, therefore, *ten men*, who are neither by birthright or election kings (and who likewiſe are not any of the ten who were in being as kings *before* the riſe of this antichriſtian king), receive *authority with the beaſt* as kings, and immediately afterwards give up their power and authority, and the *fourth empire*, which

which thus becomes their united empire, to the beaſt, without the yet remaining old kings being able to hinder it. Here is no mention made of any war, the *propaganda* (an evil contagious mental poiſon, of which more may be read in the ſupplement) muſt therefore at that time have won the people ſo completely, and have ſo potently prejudiced them againſt the old kings and their government, that this change takes place without the ſtroke of the ſword. In the deſcription of the he-goat, Daniel viii. which ſignifies the Grecian empire, there was at firſt one horn, and at that time it was but one empire, which had but one king; inſtead of this one horn, there grew after it was broken four notable horns, that is four kings who had each a kingdom, which deſcended regularly to their ſucceſſors. Theſe four kings did not grow out of the firſt horn, but in place of the ſame, for there was none of the royal blood of the great Alexander in any of the four kings, who divided the Grecian empire among themſelves; the little horn, on the contrary, which afterwards waxed great, grew out of one of the four preceding horns, that is *Antiochus Epiphanes*, whom this horn ſignifies, was a branch out of the family of the kings of Syria, and was a royal prince by birth. On the other hand, it is not ſaid of the antichriſtian horn which is deſcribed in the 7th of Daniel, it is not ſaid that it *grew out of* one of the preceding horns. According to this prophecy the Antichriſt comes out of the

fourth empire, but it ſhould ſeem that he does not come out of any royal family, for which reaſon therefore he will at firſt be but *little*. An enlightened inquirer will diſcover yet more in this prophecy, and will compare with it that which lately hath come to paſs in *France*, *Sweden*, and *Poland*, nay in ſome meaſure in *all* the countries of Europe. Whether that *little horn* which is to grow ſo great has already been the ſpring of theſe aſtoniſhing alterations and agitations, or whether they have been effected for his ſake (as, for inſtance, that which is done for the ſake of the people of God, ſee Iſaiah lxi. 15, 16, is attributed to themſelves), cannot as yet be aſcertained.

The texts of ſcripture which are peculiarly adapted to the *preſent time* are theſe, Daniel xii. 10, "Many ſhall be purified and made white and "tried, but the wicked ſhall do wickedly, and "none of the wicked ſhall underſtand, but the wiſe "ſhall underſtand." Rev. xiv. 12, "Here is the "patience of the ſaints, here are they that keep "the commandments of God and the faith of "Jeſus." A reluctance to ſufferings and loſſes, and a want of patience to wait the end under long tribulations, may lead to the denial of the truth. But the ſaints alone can exerciſe patience; to confirm and ſupport this patience it will be requiſite that the great and precious promiſes which run through the whole of the ſacred ſcriptures be impreſſed upon the mind; and alſo that the proſpect

of that glorious ſtate into which the *overcomer* enters be conſtantly kept in the eye, ſee Rev. xv. 2, 3, 4. It is alſo needful that the mind be impreſſed with an aſſurance, a full confidence that the ſeventh head of the beaſt, which (including his whole body) is alſo called the eighth, under whom the calamity will ariſe to its ſummit, (ſee Daniel xii. 1,) will continue a little time (ſee Rev. xvii. 10); but above all, in order to confirm and ſupport this patience, it is requiſite that the commandments of God be obſerved, and kept with a *free* ſpirit, with a *willing* mind; for whoever with a carnal mind gives a dry conſent, though it be even to the doctrines of faith, will not be *able* to ſtand in the trying hour. The adverſary is a *lawleſs* one, and thoſe who aſſent to him have pleaſure in unrighteouſneſs; it is not only needful that we keep the commandments of God but alſo the *faith of Jeſus*, which faith in him we muſt *hold faſt*, becauſe by the increaſing apoſtacy the Lord Jeſus is deeply degraded, and his godhead as well as his redemption denied. There is a great talk now a days about liberty and illumination, about expulſion of tyrannical oppreſſions and wars; charming words! but it is he and he alone whom the Son of God makes free, who is *free indeed*. He who has been illuminated by the ſpirit of God, he is properly illuminated; and there, where the kingdom of God comes, which is righteouſneſs, peace, and joy, in the Holy Ghoſt; there, and there only, oppreſſions and wars can ceaſe. At a

time

time when an overthrow of every earthly throne is threatened, it is expedient to contemplate thoſe pſalms which treat of the *immovable* throne and kingdom of God, eſpecially Pſalms xcii. to xcix.

Although at the time of the breaking forth of the judgments of God, when God breaks down that which he hath built, and plucks up that which he hath planted, there is no deſiring of great things in prayer, yet we may pray that our ſouls may be given to us for a prey, Jeremiah xlv. 5. And as the primitive chriſtians in the war in which Jeruſalem was deſtroyed, obtained an alleviation of the calamity by prayer, ſee Matt. xxiv. 19, let us ſeek this not only for ourſelves but for others alſo; in the mean while let every ſoul be ſubject to the higher powers, who have authority over him, and let no righteous man mingle among the ſeditious. Jeremiah knew that Babylon was to rule no more than 70 years (Jeremiah xxv. 11,) and yet after that number had run out ſeveral years, he wrote to the Jews who had been carried into Babylon (chapter xxix. 7), "Seek the peace of the city "whither I have cauſed you to be carried away "captive, and pray unto the Lord for it, for in the "peace thereof ſhall ye have peace."—Let this be well conſidered in the preſent time, that no indolence may ſteal upon us in prayer, and in the adminiſtration of offices:—finally, as the prophets, who have propheſied concerning and denounced the great judgments of God, have to their own comfort,

comfort, and to the comfort of others of a like mind, alſo obtained through grace a view of thoſe better times which were to ſucceed ſuch judgments, ſo let us in like manner reap the advantage from this view which the prophetical word abundantly diſplays.—In theſe better times, tyrants and bad rulers of every deſcription, whether they are anarchiſts, democratical, ariſtocratical, or monarchical, will no more exiſt: ſee Iſaiah xxix. 20; xxxii. 5.—Wars will ceaſe, Iſaiah ii. 4; but there will *even then* be kings and princes ſuch as are deſcribed in Pſalm lxxii. 10. 11; Iſaiah xlix. 23; lx. 3. 16.

As in this treatiſe many things are preſuppoſed, and as it were taken for granted, and that which has been advanced has been contracted into a narrow compaſs, I would direct the reader, who wiſhes further and more at large to be informed concerning theſe things, to the late Dr. Bengelius's Expoſition of the Revelation of St. John, (the work mentioned in the editor's preface, page xiii), and to his ſixty lectures on that book, as alſo to the expoſition of the prophecies of Daniel, which reach into the times of the New Teſtament, which was publiſhed at Leipzig in the year 1771, and finally to the *diſcernment* of the preſent time, according to the Revelation of St. John, which was publiſhed in 1786.

END OF THE FIRST TREATISE.

SECOND TREATISE.

AT the preſent time many people are inquiring concerning the great agitations in Europe, which have in part already effected aſtoniſhing alterations in political and eccleſiaſtical eſtabliſhments, and may yet proceed to a greater degree. It is well that the importance of theſe events is ſeen and occaſions ſuch inquiries: it is to the *word of God* to which we muſt reſort for an anſwer to theſe inquiries. Theſe queſtions may be all arranged and included under the two following general inquiries, viz. What will be the end of theſe things? and how are true chriſtians to conduct themſelves with reſpect to them? We will conſider the laſt queſtion firſt.

In the firſt place it is to be obſerved that the *kingdom of God*, in which a true chriſtian ſeeks, and finds his genuine happineſs, is ſuited to every form of worldly government; even at this day it is ſpread, and profeſſed in countries which are governed

verned according to various forms. Whenever therefore this form under the providence of God is changed in a land, the chriſtian has no more to do but to be a peaceable and obedient ſubject, after ſuch change to the new, as he was whilſt it exiſted to the old. The Son of God himſelf is herein the great pattern for our imitation. Not long before the birth of our Lord the Roman empire by a dreadful revolution received a new form, (ſee Dr. Bengelius's Ordo Temporum on Hab. iii. 2.) The emperor Auguſtus became the firſt *ſole governor* of the ſame; a little before this, the land of Iſrael (after a great deal of bloodſhed) came under the dominion of the Romans. By the command of the emperor Auguſtus the names of all his ſubjects were to be inrolled: in purſuance of, and in obedience to this command, Joſeph and Mary repaired to Bethlehem, and by this means an important prophecy concerning the place of the Meſſiah's birth became fulfilled. In the tenth year of our Lord the Jews were again inrolled as imperial ſubjects, and at the ſame time a poll-tax was impoſed upon them; in conſequence of which many Jews revolted (ſee Acts v. 37): theſe called themſelves Zealotes; but the child Jeſus abode peaceably at Nazareth, neither did his parents mingle among the ſeditious. Afterwards, when our Lord was conſulted as to the payment of this poll-tax, he anſwered as it is recorded in Matt. xxii. 21. If the queſtion had been whether Auguſtus, Tiberias, and under them the

family

family of the Herods, had received their authority over the Jews rightfully? he would probably have avoided giving them a direct anſwer to the queſtion, and uſed ſome edifying obſervation in reply, as he did in Luke xiii. 1. 9. With reſpect to the poll-tax, his anſwer is comprehenſive, "Ye have "now the emperor's coin in your land, ye are his "ſubjects, pay ye therefore the tax." As to the emperor's right to demand it he ſaid nothing. In the reigns of thoſe weak and vicious emperors Claudius and Nero, St Paul wrote to the Romans that which is recorded in Romans xiii. 1—7; and St. Peter wrote to the ſcattered Jews that which we find recorded in 1 Peter ii. 13, 14. Pray read both paſſages with deliberation. "Let every ſoul be ſubject "unto the higher powers. For there is no power "but of God: the powers that be are ordained of "God. Whoſoever therefore reſiſteth the power, "reſiſteth the ordinance of God; and they that "reſiſt ſhall receive to themſelves damnation. "For rulers are not a terror to good works, but "to the evil. Wilt thou then not be afraid of the "power? do that which is good, and thou ſhalt "have praiſe of the ſame: For he is the miniſter "of God to thee for good. But if thou do that "which is evil, be afraid; for he beareth not the "ſword in vain: for he is the miniſter of God, a "revenger to execute wrath upon him that doeth "evil. Wherefore ye muſt needs be ſubject, not "only for wrath, but alſo for conſcience ſake.

"For

" For for this cauſe pay ye tribute alſo; for they " are God's miniſters, attending continually upon " this very thing. Render therefore to all their " dues: tribute to whom tribute is due; cuſtom to " whom cuſtom; fear to whom fear; honour to " whom honour." Romans xiii. 1—7. " Sub- " mit yourſelves to every ordinance of man for the " Lord's ſake; whether it be to the king, as ſu- " preme; or unto governors, as unto them that " are ſent by him for the puniſhment of evil-doers, " and for the praiſe of them that do well." 1 Peter ii. 13, 14. Paul, when a priſoner, appealed to the emperor Nero as to his governor, and honoured the governors Felix and Feſtus, who were appointed by him. Inquiries concerning the right of governing theſe apoſtles never ſet on foot, neither did they appoint others ſo to do, and ſo far were they from railing againſt the magiſtrates, although in their time they were heathens, that they rather extolled the advantages reſulting from their office, which conſiſts in protection, in the puniſhment of evil doers, and in the praiſe of them that do well.

But when a change takes place; when God is inclined to caſt down tyrants, or bad governors, to alter the form of government, and to puniſh both rulers and ſubjects by a revolution, what part is a chriſtian to act? Remember, all people are in the Lord's hand; there are people enough who, in Pſalm xvii. 14, are called men of his hand, his axes, his ſaws, his rods, ſee

Iſaiah

Iſaiah x. 15, who execute his righteous judgments in ſuch a way as thereby to become guilty themſelves of abundance of unrighteouſneſs. The children of God are to conſider of what ſpirit they are the children; the ſpirit which ſtirred up Joſhua, and the judges of Iſrael, and Elijah, and Eliſha, to perform the exploits which are recorded of them, is not *now* given to the children of God, but a *milder* ſpirit, a ſpirit which ſeeks to ſave and not to deſtroy. They are in general to be *ſilent ſpectators*; and as to thoſe who hold civil and military offices, they are bound in wiſdom to act in conformity to their oath, which can never tend to the pulling down, but, on the contrary, to the preſervation and improvement of the former conſtitution.

It muſt be admitted, that in all rebellions and revolutions *opinion* is very influential; that which men believe or reject ſways their conduct: in order therefore to avoid being drawn into the way of the wicked, it is needful that we ſtudy the word of God, and obſerve that which is pointed out therein concerning the preſent times. St. John, in his firſt general epiſtle, chapter ii. 18, ſpake of an Antichriſt to come, and of many Antichriſts which even already in his time exiſted; but in chapter iv. 1. 3, he ſpeaks of falſe prophets, and of a ſpirit of Antichriſt, of which (ſpirit) the chriſtians had heard that it would come, and which ſpirit at the very time when the apoſtle wrote this was already in the world; he mentions nothing concerning the higher

powers being aſſaulted by this ſpirit, but only aſcribes to this Antichriſt and falſe prophet the denial of the true doctrine concerning the perſon of the Lord Jeſus Chriſt. They denied that Jeſus Chriſt was come in the fleſh, ſee 1 John iv. 3. Referring to theſe St. John wrote in chapter ii. 22, 23, "Who is a liar but he that denieth that "Jeſus is the Chriſt? He is the Antichriſt who "denieth the Father and the Son." "Whoſoever "denieth the Son, the ſame hath not the Father," (neither in doctrine nor the enjoyment of his love). The Antichriſts who exiſted at the time of the apoſtles, were alſo of the ſame mind, as the connection of the words indicate; theſe Antichriſts had forſaken the right way, they abode not in the doctrine of Chriſt, and therefore had no God, 2 John 9. Although they had the word *God* in their mouth, yet they had no God, for that which they repreſented to themſelves as God was no God. They had gone out from among, and ſeparated themſelves from the true and truth-believing chriſtians; and that which John wrote concerning the hatred of the brethren, and of ſinning, was no doubt particularly written with reſpect to them. In all this hatred, and with all this *lawleſſneſs*, they were yet deſirous to be conſidered as prophets, ſpiritual and highly-wiſe and inſpired men, and willing alſo to teach others. Now let us conſider how, and in what manner, St. John, in his firſt general epiſtle, cautions, inſtructs, and ſupports the chriſtians to

whom

whom he wrote. He declares that God is light, God is love; we are therefore to walk in light and love. The life has appeared; whoever has the Son of God, he has that life: light, love, and life, are united; as is, on the other hand, darkneſs, hatred, and death. Let us take heed that we unite in ſpirit with all who love our Lord Jeſus Chriſt in ſincerity, for true chriſtians do not diſunite, do not ſeparate themſelves from each other; we have fellowſhip *together*, and our fellowſhip is with God the Father, and with his Son Jeſus Chriſt. Ye know the Father, ye know him that is from the beginning, namely, the Son of God; that which ye have heard from the beginning abideth with you, for it is ſurely founded and firmly eſtabliſhed by the two-fold teſtimony of the three witneſſes on earth, and the three witneſſes in Heaven. But ye cannot truly poſſeſs this without the anointing of the Holy Spirit. Are ye anointed therewith? This unction, this divine unction, teaches you all things, ye therefore need not that any one ſhould now begin to teach you the genuine truth; neither let them deceive you with vain concluſions drawn from reaſon, whereby cunning men endeavour as it were to draw lies out of the truth, for ye know that no lie cometh out of the truth. The children of God have the mind of their holy Father; the intent and purpoſe for which the Son of God was manifeſted is in them accompliſhed: it was to take away our ſins, to deſtroy the works of the devil, as the propitiation for our ſins,

to remove every condemnation from our hearts, and to engraft in us a confidence towards God, and a love without fear. Little children, ſaith the apoſtle (among other things), ye are of God, and have overcome them, becauſe greater is he that is in you, than he that is in the world. This is not directed to thoſe *who, although indeed they claim orthodoxy, yet are unwilling to become the ſons of God*, nor even for thoſe who abide by the letter of the apoſtolic doctrine, but who will not receive the *unction*, nor ſeek that God ſhould dwell *within* them. Among ſuch, *we* are not deſirous to be reckoned; but, on the contrary, in this preſent time in which Antichriſts have multiplied in all parties of religion, we will follow the directions of the apoſtle, and according to the ſame, by God's grace, hold faſt the truth, and ſuffer on the account thereof, although it ſhould be like the ſuffering of righteous Abel.

In the ſecond chapter of St. Paul's ſecond epiſtle to the Theſſalonians, he propheſies of an *apoſtacy*, or falling away, which was to come; and of a *man of ſin*, a *ſon of perdition*, who was to be revealed; he calls this perſon alſo an oppoſer, becauſe he will inflexibly reſiſt the kingdom of God, and exalt himſelf above every one who is called God (Exod. xxii. 28; Pſalm lxxxii. 1. 6) or majeſty. The word which in this place is tranſlated *majeſty*, is in Acts xxv. 25, made uſe of to ſignify the Roman emperor; it occurs alſo in Acts xvii. 23,

where it is uſed with reference to the altars, temples, and idols of the Athenians, and ſignifies therefore ſomething which, either in truth, or at-leaſt in profeſſion, is ſacred and holy. Now the man of ſin will exalt himſelf above all ſuch things. St. Paul ſays further, that this man will exalt himſelf to ſuch a degree as to ſit himſelf in the temple of God as a god, diſplaying himſelf in the character of a god: he further calls him a *lawleſs one*; and certainly one who gives out that he is a god, cannot profeſs obedience to any law; ſo far otherwiſe, that the *wicked will* of this man of ſin is held to be a law for others. The apoſtle further declares his coming is with all power, and ſigns, and lying wonders; and with all deceivableneſs unto unrighteouſneſs in them that periſh, becauſe they received not the love of the truth, that they might be ſaved; for this cauſe God ſends them ſtrong deluſion that they ſhould believe a lie, that they all might be damned. For what cauſe? Becauſe they believed not the truth (whilſt they had it), but had pleaſure in unrighteouſneſs. This prophecy therefore diſplays an *apoſtacy* or falling away from the chriſtian religion, *unrighteouſneſs*, *lies*, *lawleſſneſs*, *powerful deceivableneſs*, nay *atheiſm* itſelf; for whoever exalts himſelf above every one that is called God, and whoever is attached to *ſuch a one*, denies thereby *the moſt high and only true God*. In order to confirm and eſtabliſh this wickedneſs the falſe miracles are performed, they are done by the power of Satan, and are called

ſigns, for this reaſon, becauſe they are to denote, prove, and evidence in favour of a certain thing as if it were truth. The *principal* in all theſe tranſactions will be that perſon whom St. Paul calls *the man of ſin*, (who plunges himſelf and many others into perdition), *an oppoſer* and a *lawleſs one*. Now it is worthy of obſervation that the apoſtle adds, Remember ye not that I told you theſe things *when I was with you?* And *now* ye know what withholdeth, ſo that the man of ſin cannot be revealed until his due and appointed time; ye *now* know that which keepeth him back, ſo that he cannot exerciſe his wickedneſs until the appointed time; for although the *myſtery of lawleſſneſs* does *now* already work, yet there is ſomething which withholds and keeps it from burſting forth; but as ſoon as he who now letteth is taken out of the way, then will that *lawleſs one* be revealed, whom the Lord will remove with the ſpirit of his mouth, and will *deſtroy* with the brightneſs or appearance of his coming.

Let us endeavour to trace the working of this *myſtery of lawleſſneſs* in the apoſtolic age. Paul in his epiſtle to Timothy and Titus makes mention of apoſtates, of ſeducing ſpirits, of ſpeakers of lies in hypocriſy, who were as if they had been ſeared with an hot iron in their conſciences, by reaſon of the abominations they knew they had committed; of prophane and vain babblings, by which unrighteouſneſs and ungodlineſs was promoted; of intruders infected with all manner of ungodlineſs and iniquity,

quity, who, like the Egyptian ſorcerers, reſiſted the truth; men of corrupt underſtanding, reprobate concerning the faith; and of unruly and vain talkers and deceivers, who ſubverted whole houſes, the worſt among them being born Jews; ſee 1 Timothy iv. 1—4; 2 Timothy ii. 16, 17; iii. 1—9; Titus i. 10, 11. Error and wickedneſs are always united, and ſo, on the contrary, are truth and godlineſs. St. Peter alſo, in his ſecond Epiſtle, and St. Jude in his Epiſtle, deſcribe people of this caſt; it will be profitable to conſider this deſcription. Of the falſe teachers St. Peter declares, that they deny the Lord that bought them with his blood; they walk after the fleſh in the luſt of uncleanneſs; they deſpiſe ſubjection to governments, to which, notwithſtanding, they *ought* to be ſubject; they are a preſumptuous ſelf-willed people, and are not afraid to ſpeak evil of dignities without knowing them. For the ſake of argument let us for a moment admit, that a perſon of this ſtamp actually knew much evil concerning the rulers of the people, is he to blazon it? is he to circulate an evil report? By no means: the Chriſtian is taught that he is not to ſpeak evil of the ruler of his people, Exod. xxii. 28; Acts xxiii. Every accuſation ſhould be made before a competent judge, and every accuſation that is not, is a railing accuſation. Now railing accuſations are very evil; even Michael the archangel durſt not pronounce a railing accuſation againſt the devil, the leader of the fallen angels, but only ſaid, The Lord

rebuke thee; but there is no ſpark of ſuch humility in theſe ſeducers, and their ſpirit is communicable, as catching as the plague; they are fierce like Cain, falſe, ſeducing, and deceivable, like Balaam; a rebellious people, like Cora; they ſpeak proud ſwelling words, with nothing in them, and promiſe liberty, whilſt they themſelves are the ſervants of corruption. Now let us call to our remembrance that which our Lord Jeſus Chriſt had declared, that before the deſtruction of Jeruſalem there would ariſe falſe Chriſts and falſe prophets, who would do ſuch ſigns and wonders that they would deceive, if it were poſſible, even the elect. There is no doubt but the people here ſpoken of ſtirred up the Jews againſt the Roman emperor; there were therefore, even in the days of the apoſtles, which St. Paul reckons as part of the laſt days, *perilous times*, as St. Paul calls them in 2 Timothy iii. 1; and the *myſtery* of *lawleſſneſs*, even then at that time, was working, although there was ſomething which withheld and kept it back, ſo that it could not burſt forth. Now what was *that* which withheld? who was *he* who withheld? and what was *it* which was withholden in the time of St. Paul? We will anſwer the laſt queſtion firſt. It was not the myſtery of *lawleſſneſs* which is deſcribed by St. John, St. Peter, St. Paul, and St. Jude, that was withholden; for that did then already work, and was the groundwork of the errors. They believed not! Why? becauſe they had pleaſure in unrighteouſneſs, and deſired

ſired to be without controul, and *lawleſsly* to live after their own luſts; they deſired to be free from the controul, not only of the divine law, but of all human laws alſo. The apoſtles by their great diſcernment ſaw this diſpoſition, but it was a myſtery to others, it was not revealed to the world, nor to the rulers in the world, nor yet even to many Chriſtians, conſequently to them it was as yet a myſtery. The apoſtles, however, for the warning of the churches, judged it neceſſary to give a circumſtantial deſcription of it; the whole was as yet wrapped up in hypocriſy, and crept in the dark; that which was then withholden was the *adverſary* of whom it is declared, that he will exalt himſelf above all. The apoſtle tells the Theſſalonians to recollect what he had already told them concerning this adverſary when he was yet with them; but *now* he ſays, Ye know what it is which withholds this grand enemy; he had not therefore, whilſt he was yet with them, mentioned by name *that* which withheld, neither does he mention it in his epiſtle; and yet the Theſſalonians, at the time when St. Paul wrote his ſecond epiſtle to them, were enabled to diſcern who and what it was which thus withheld. An occurrence, which happened at that time, diſcovered to them the withholding cauſe. What was that occurrence? It was a *ſedition* of wicked men (chiefly Jews by birth), and the *conſequences* of ſuch ſedition. At Theſſalonica the rulers were ſtirred up by the Jews againſt Paul, and he was obliged to

flee

flee ſecretly; but ſoon after that, viz. about the time that St. Paul wrote his ſecond epiſtle to the Theſſalonians, he met with the Jew Aquilla and Priſcilla his wife at Corinth, becauſe the emperor Claudius had commanded all Jews to depart from Rome, ſee Acts xviii. 2. Whence proceeded this command? Becauſe the unbelieving Jews (from whom the heathen rulers did not diſtinguiſh the few faithful) had repeatedly bred a riot, and that under a certain ringleader, one Chreſtus; as the heathen hiſtorian who writes this names a falſe Chriſt or Meſſiah, for the name of Chriſtus was unknown to him. Now ſuch a falſe Chriſt applying to *himſelf*, in a carnal mind, the prophecies which ſtand in Pſalm ii. 8; lxxii. 8—11; lxxxix. 27; cx. 4, &c. and conſequently exalting *himſelf* above the emperor and above all rulers, *claimed* the government of the world, and required divine honour to be paid to him. Now the Theſſalonians, at the time St. Paul wrote his ſecond epiſtle to them, knew that ſuch a rebellion of a *ſeditious* falſe Chriſt had at Rome been as it were ſtifled in its birth by the power of the *emperor*; the Theſſalonians could from thence diſcern *who* or *what* it was that withheld, and who or what it was by which the adverſary would even in time to come be withheld, ſo that he ſhould not make his appearance before his proper time. This *adverſary* and oppoſer was to ariſe out of the fourth empire of the world, Daniel vii. 8; but hitherto the authority of the *emperor* had

had held him back. Thoſe who are deſcribed in 2 Peter ii. and in the Epiſtle of St. Jude, and all the fanatical enthuſiaſts and proud ſpirits who ſucceeded them, were kept down and curbed by the ſame *imperial power*, ſo that they were obliged barely to content themſelves with impotent and feeble endeavours, ſuch as contemptuous ſpeeches, &c. The heathen emperors did not trouble themſelves about articles of faith, and even in modern times princes are inclined to pay little enough attention to theſe things: but that *ſelf exaltation* above all civil authority, this they took care to keep down, this they conſtantly oppoſed, they withheld this adverſary from exerciſing any authority. *After* many other occurrences in which this myſtery of *lawleſſneſs* manifeſted itſelf, a biſhop aroſe at Rome, who, as a pretended *vicarius Chriſti* and *vice Deus*, arrogated to *himſelf* the right to command all nations, nay even angels themſelves. Although neither the divinity nor the humanity of Chriſt was hereby denied, yet men were by this means led away from him as the mediator between God and man, and were directed to ſaints, to works of pretended merit, to outward ceremonies and traditions of men. Emperors and kings ever reſiſted the *high pretences* of this biſhop, and by this means the *evil* has not been able, as yet, to attain its ſummit; but there is only one ſtep wanting, and when this laſt ſtep is taken, and the *vice Deus* aſſumes the name and character of *Deus*, and the *vicarius Chriſti* becomes a *deſpot* who

who aſſumes to be above and greater than the Lord Jeſus, then the ſummit of *iniquity* is attained; but before this laſt ſtep can be taken that which withholds, and *he* who withholdeth, muſt be taken out of the way: *that* which withholds is the temporal power of the fourth empire of the world; *he* who withheld at the time of Paul was the emperor, or, as St. Peter calls him, the king, that is *one man*; but out of this one there aroſe in following times more, and at laſt ten. Now when theſe ten kings with one mind give up their empire to the beaſt out of the bottomleſs pit (which great event will doubtleſs be preceded by great revolutions), then that which did withhold no longer withholds, and the withholding power being thus removed out of the way, this *adverſary* will then exhibit himſelf as a God and Lord of the world, and the *falſe prophet* will ariſe to confirm his authority; then will come into accompliſhment all that which is propheſied in Revelation xiii. 11—17; xvii. 14—16; xvi. and xviii. and from Daniel xi. 36 to xii. 3.

The Lord will not put theſe two men (the moſt wicked of the human race), viz. *the lawleſs one*, the beaſt who ariſes out of the bottomleſs pit, and *the falſe prophet*, to death; but, as it is declared in the original text, he will clear away or remove him out of the way with the ſpirit of his mouth, and extirpate him with the appearance of his coming, ſee 2 Theſſ. ii. 8. The Lord by the great power of the ſpirit will command, and the beaſt and the falſe

falſe prophet ſhall be taken, and both ſhall be caſt *alive* into the lake of fire that burneth with brimſtone; that which *he* ſaith will be, muſt be, ſhall be done. In Revelations xix. 15—21, mention is made of thoſe who are killed with a ſharp ſword which proceedeth out of the mouth of the Lord Jeſus: the extirpation of *Antichriſt* and his *adherents* is deſcribed in Rev. xix. 11—21; Daniel vii. 11—26; Zech. xiv; Joel iii. 14—21; and Iſaiah lxiii; where the treading of the wine-preſs is the ſame which is mentioned in Rev. xix. 15. The *appearance* of the coming of Chriſt, by which an end is made of Antichriſt, is not his actual coming to the univerſal judgment of the world, for after the extirpation of that enemy will yet remain to be fulfilled that which is declared in Rev. xx. 1—10; Zech. xiv. 16—21; and Daniel vii. 27. But before the *coming* there will be as a prelude thereto, an *appearance* of ſuch coming, and before that, a judgment in heaven, ſee Daniel vii. 9, 10. Heaven will be opened, and the Lord will go forth to battle; in that day the people will be able to ſay, He comes from Edom and from the region of Bozrah (which was a principal city of Edom), Iſaiah lxiii. In like manner, as in the time when the law was given, people were able to ſay, He comes from the ſouth and from Mount Paran, ſee Habak. iii. 3. His feet will at that time ſtand upon the Mount of Olives. Thus the Lord will come, and all the ſaints with him: all this is expreſſed in the above-cited paſſages; but how much

much of it will be viſible to mortal eyes, and conſequently become an *appearance*, it is not for us to determine.

We who live in a time in which the apoſtacy from the chriſtian religion is ſpread very far, and in which the ſpeedy manifeſtation of the *man of ſin* may be expected, inaſmuch as there are many preparations made which appear to be the preludes to his approach; we, who live in ſuch a time, ought in a peculiar manner to pay attention to that which St. Paul has written to the Theſſalonians, in whoſe time the myſtery of lawleſſneſs did already work. In 2 Theſſ. ii. 13, 14, he writes, "*We are* "*bound to give thanks always to God for you, brethren* "*beloved of the Lord, that God has choſen you to ſal-* "*vation, in ſanctification of the Spirit and belief of the* "*truth, whereunto he hath called you by our goſpel, to* "*the obtaining of the glory of our Lord Jeſus Chriſt.*" To obtain ſalvation, yea by the grace of God to poſſeſs it *already*, ought to be, amidſt all the noiſe of this world, the conſtant object of our purſuit. Whoever is a brother of the ſaints, and beloved of the Lord, is choſen of God from eternity to this ſalvation; but ſo, and in ſuch manner, that he ſhall obtain it in ſanctification of the Spirit and belief of the truth. The ſanctification of the Spirit cannot be obtained without the belief of the truth, neither can the belief of the truth be obtained without the ſanctification of the Spirit; they are united, even as

in like manner unbelief and unrighteouſneſs are connected, ſee verſe 12. To this *faith* and ſanctification united we are called by the goſpel, and at the ſame time to the obtaining the glory of our Lord Jeſus Chriſt; ſtand faſt therefore, verſe 15, maintain your faith and ſtate of grace againſt all oppoſition, and in the midſt of calamities and dangers; and hold the traditions, or, in other words, the articles of faith, delivered to you, which you have been taught whether by our word or epiſtle. And the apoſtle continues, Our Lord Jeſus Chriſt, and God, even our Father, who hath loved us, and does now love us (although the world hates us), who hath given us who are often diſmayed everlaſting conſolation, and in the proſpect of great calamities a good hope through grace, may he further comfort your hearts in every good word and work, to which you have opportunity to ſhew yourſelves vigilant.

There is at preſent abundance of talk and writing about liberty and equality—true liberty and equality are to be found alone in the kingdom of God. He is free whom the Son of God makes free; but whom does he make free? He makes him free who is his true ſcholar and ſervant, who abides in his word, and knows the truth which is contained therein; it is this truth which confers freedom: the Son of God communicates freedom by means of this truth—freedom from what? From that ſtate of

ſlavery

ſlavery in which a man labours who lies under the dominion of ſin, ſee John viii. 33—36. That man is free who has become the ſervant of God, conſequently he is not uſing his *liberty for a cloke of maliciouſneſs*, ſee Romans vi. 22; 1 Peter ii. 16: that man is free in whom the Spirit of the Lord dwells and reigns, ſee 2 Cor. iii. 17: finally, that man is *free* who has been delivered from the *powers of darkneſs*, and is tranſlated into the kingdom of the dear Son of God, Col. i. 13. In this kingdom of the Son of God a *noble equality* is to be found; this equality runs through and pervades even the various gifts, ſtations, and offices, of this kingdom; for in this kingdom all are made partakers of the *ſame* grace, and have received the *ſame* precious faith, for all ſtand in one *union* of the Spirit, and are built upon one ſtrong and eternal *foundation*, Epheſ. iv. 3, 4, 5, 6. Here diſtinctions are dropped, and there are neither Jew nor Greek, neither bond nor free, neither male nor female, but all are *one in Chriſt Jeſus*, Gal. iii. 28; Col. iii. 11. Let every one therefore to whom *liberty* and *equality* appear deſirable, turn his attention to, and ſeek it in this kingdom.

When we take a view of the preſent time, the *falling away* of which St. Paul has propheſied, and after which the remaining *evils* will ſoon ſucceed, muſt be plainly diſcernible by every man of underſtanding; thoſe fools who account themſelves wiſe, and as ſuch covet to govern the people by wreſting

ing

ing the power out of the hands of the princes, ſay not only in their hearts, but at times alſo with their mouths, "there is no God;" they are alſo corrupt and abominable in their doings, there is none that doeth good, no not one; for if there is no God there is no divine law, no virtue, no ſin, no puniſhment or reward after death. The *lawleſs one* is in being; the ſuperſtition which has believed fooliſh fables, and which has received the commandments of men inſtead of truth, now veers round to the oppoſite quarter, viz. *lawleſs unbelief*; and to ſuch a great degree has it ſpread, that men have been left at liberty to teach, and without controul to write againſt the divine authority of the bible, againſt the divinity and meritorious redemption of Chriſt, and againſt the gracious operation of the holy Spirit, &c. &c.: by this means ſuch teachers and ſhepherds are bred as ſtarve the ſheep inſtead of feeding them, and many have no ſhepherd. In former times philoſophy was made uſe of for the purpoſe of elucidating and explaining the connection of things, and diſplaying the divine wiſdom by the viſible works of God in that which we call nature; but in after times it was abuſed to attack the doctrines of religion; in more modern times it hath been abuſed ſtill further, ſo much ſo, that not only individuals, but whole ſocieties alſo, have ſtood up to deny and to attack the right of rulers to govern their ſubjects, whereby they have already kindled,

and will yet continue to kindle *ſedition and treaſon*: by theſe means *he* who withholds, and *that* which withholds (of which St. Paul has written) is by degrees taken out of the way, in order that the *lawleſs* firſt philoſopher, who exalts himſelf againſt, and above all that is called god and majeſty, (and who will be ſupported by the powers of ſorcery, which is even now ſtirring) may be brought to view. Whoever wiſhes to have a more particular view of this evil which is already in exiſtence, let him read a tract publiſhed in the year 1791 (although without any author's name or place where it was printed being mentioned). It treats "On the danger which "threatens the complete deſtruction of all thrones "and ſtates in Chriſtendom, by the falſe ſyſtem of "the illumination, and the bold arrogance of falſe "philoſophy and ſecret ſects and ſocieties; directed "to the great, by a friend of princes, with re-"ferences to original papers in the archives of the "preſent century."

But there is *one* throne which no man can overthrow, and that is the throne of God; and upon the ſame there ſits as *God-man* a King of all kings, whom no man can ſubdue; that *kingdom* which he has alſo upon *earth* is invincible; he is a *ſtone*, and whoever falls upon him with intent to cruſh him ſhall be broken, and on *whomſoever* he ſhall fall with his mighty wrath he ſhall grind him to powder.

The

The time is nigh at hand in which the evil which is upon the earth will arrive at its higheſt ſummit. This may be ſafely concluded, not only from the prophetical chronology, but alſo from the aſtoniſhing rapidity with which it advances higher and higher every year. Bleſſed is he who watcheth and keepeth his garments, leſt he walk naked and his ſhame be ſeen; and bleſſed alſo are the dead who die in the Lord from henceforth, for they eſcape a great calamity.

END OF THE SECOND TREATISE.

THIRD TREATISE.

THE *prophecies* of holy ſcripture always have reference to the kingdom of God, which *kingdom* at the time of the events recorded in the Old Teſtament was a viſible *theocracy*; which God ſo ordered that *He himſelf* gave the civil laws; theſe laws no king was to dare to change: *He* inſtituted offices, which no man had authority to put down; theſe offices he gave to certain men, and to their deſcendants, whom no man had power to diſcard: *He* preſcribed ceremonies, which were to be punctually obeyed; and in *ſtate* exigencies, *He* decided by Urim et Tumin (light and truth), and by prophets who were to be obeyed, without the leaſt deviation. The kingdom of God, or kingdom of heaven, which aroſe at the advent of the Meſſiah, came not with obſervation and outward ceremonies, Luke xvii. 20. It is *not* ſo externally viſible, that men can point to it and ſay, See *here*, or behold it is *there!* We are indeed able to point out the countries in which chriſtians live, we can obſerve their religious forms and exerciſes, but it is the righteous only who are children and partakers of the king-

dom of God, ſee Matt. xiii. 38; and they dwell among a multitude of unrighteous perſons, and as they are ſcattered in many countries, and no one can diſtinguiſh a chriſtian by his eye, therefore it cannot be ſaid with reſpect to *this kingdom*, See *here* it is! or behold it is *there!*

It is with reference to the *theocracy* of Iſrael, and to the *New Teſtamentical kingdom of heaven*, that in the book of Daniel the Prophet, *four* empires of the world are twice emblematically repreſented. Many other empires have exiſted beſides theſe *four*, but yet all others are paſſed by without notice except theſe four. Why is this? The reaſon is, that in theſe four empires only, were to be found that *holy people* who conſtitute the *kingdom of God*, at leaſt in theſe four empires the greateſt and moſt eminent part of this holy people have had their habitation, and conſequently the *people of God* are peculiarly intereſted in the changes and chances of theſe empires. The fourth empire, according to Daniel vii. at its end conſiſts of *ten kings*, among whom are *three* who are reduced by the antichriſtian horn. The *deſtruction* of this fourth empire and of *Antichriſt* is decreed and determined in an heavenly court, and comes to paſs at one and the ſame time; for when the fourth beaſt is killed, and his body deſtroyed and caſt into the fire, God the Father gives unto his Son dominion, glory, and a kingdom, that all people, nations, and tongues, ſhould ſerve *Him*; and the *ſaints* of the *Moſt High* take poſſeſſion of

the

the kingdom: the ſame is alſo done when the mighty Antichriſt, which is the great horn of this beaſt, is extirpated, ſee Daniel ii. 44; vii. 11. 13, 14. 18. 26, 27: the ſame alſo is declared in Revelation xi. 15—19; and when the ſeventh angel ſounds, it is recorded *as the great object of that trumpet*, and as the *divine determination*, contained in the Teſtament of God. Every thing that is prophecied in the Revelation, from the firſt to the twentieth chapter, happens in the time of the fourth empire of the world, nay the fourth empire already exiſted at the time when John received the Revelation. Among the many occurrences which *might* have been inſerted in this book, the wiſdom of God has *ſelected* thoſe only which concern *His people*, and which draw them into a particular diſtreſs and dangerous temptation, ſo that the prophecies are recorded *for the ſake* of thoſe who are the willing ſubjects of *His kingdom*; theſe trying times are alſo over-ruled by God, and in one ſenſe, at leaſt, are uſed by *Him* to break down and deſtroy thoſe things which hinder the eſtabliſhment of his kingdom. In many parts of the Revelation there are *times* mentioned during which certain calamities, &c. ſhall endure, but the *ſeven ſeals* contain no indication of time; they bring both that which is viſible and inviſible as it were into one kingdom, of which the *Lord Jeſus is King*, and they continue as long as circumſtances require; but *the ſeven trumpets* proclaim the wars and victories of the great king Jeſus

Chriſt, which follow one after another; and theſe contain many indications of time: but, among all the victories, the laſt which is deſcribed in Revelation xix. is the moſt important, becauſe it uſhers in the good things which were cited above from Daniel ii and vii. and Revelation xi. The fourth beaſt, which is mentioned in Daniel vii, is not the ſeven-headed beaſt which is deſcribed in Revelation xiii and xvii, for beſides that the latter is different in appearance from the former, it has this great difference, viz. The fourth empire of the world has its power from God (ſee Romans xiii), whereas the ſeven-headed has it from the dragon, that is from the devil. The fourth empire of the world is worſhipped by no man, but the ſeven-headed demands and receives this worſhip. If any man, by allegiance or by accepting an office under the fourth empire of the world, confeſſes himſelf to be a ſubject or ſervant to ſuch empire, he does not therein or thereby commit ſin; but whoever receives the mark of the ſeven-headed beaſt, and thereby profeſſes himſelf an adherent of the ſame, draws upon himſelf that fearful ſentence which is denounced in Revelations xiv. 9, 10, 11. It cannot be imagined neither, that ten kings, who form no part of the fourth empire, ſhould give their empire to the fourth empire (which would be done by them if the fourth empire and the ſeven-headed beaſt were individually the ſame), and afterwards make war with the Lamb, and in the end be deſtroyed

ſtroyed with the fourth empire, eſpecially as the beaſt, to whom they give up their kingdom, and the falſe prophet are two individuals, ſee Revelation xvii. 14. 17; xix. 20. In the Revelation the great *Antichriſt* or *Man of Sin* is an individual beaſt, ſo far as it appears with his ſeventh and laſt head; but in Daniel vii. the ſame power is deſcribed as an *horn* which comes into being out of the fourth empire, and abides in it. This diverſity of repreſentations proceeds from the different ſcope thereof. Daniel had to propheſy concerning the nature, ſtate, and diſpoſition, of the kingdom of God towards the empires of the world; it was therefore needful to ſhew him, that in and out of the fourth empire of the world there would at laſt ariſe a very *wicked power*, diametrically oppoſite to the kingdom of God, and which would occaſion this empire of the world to be extirpated by God himſelf. John, on the other hand, was to ſhew the power of the Lord Jeſus over the whole creation by the opening of the ſeven ſeals, and the war and victories of the Lord Jeſus over his enemies, under the trumpets of the ſeven angels, where the dragon as well as the ſeven-headed beaſt were ſeparately ſhewn to him as real enemies. This antichriſtian beaſt at laſt obtains and appropriates to his own uſe, to the exaltation of *himſelf*, all the power of the fourth empire; for this purpoſe thoſe *ten* who receive authority, and deliver this empire up to him, appear at the laſt as *his* horns on his ſeventh head; and this is the reaſon

why

why the fourth empire is deſtroyed by God, for it will be given up to the Antichriſt, and filled with his poiſon. Neither is the fourth empire which Daniel ſaw, that Babylon, or the great whore, who is expoſed in the Revelation, for there is not aſcribed to her either a crown or a throne, ſhe rules by *ſecret influence*, and domineers after the manner of *miſtreſſes* who exerciſe authority over their royal paramours and their empires; ſhe may be conſidered as *weak*, and is therefore carried by the ſeven-headed beaſt; ſhe is diſtinct from the kings of the fourth empire who commit fornication with her, and is properly a city. The horn on the fourth beaſt (in Daniel vii.) which was firſt ſmall and afterwards grew greater than the reſt of the horns, is that ſeven-headed beaſt *after* his riſe out of the bottomleſs-pit: this is evident, not only from his nature and deſcription, but from his deſtruction.

Now, when theſe things are premiſed, we may, according to Rev. xvii. 12, &c. &c. ſee beforehand, and expect great changes, for which preparations are already in forwardneſs. According to the genuine text, the angel there declares to John, "The "ten horns which thou haſt ſeen are ten kings, "who have *not* received a kingdom, but receive "authority *as kings* one hour *with* the beaſt; theſe "have one mind, and their power and authority "they will give up to the beaſt; theſe will wage "war with the Lamb, and the Lamb *will overcome* "*them*, becauſe he is a Lord of lords, and a King

" of kings, and they (who are) with him are the " called, and choſen, and faithful." And further on, " The ten horns which thou haſt ſeen, and the " beaſt, theſe ſhall hate the whore, and make her " ſolitary and naked, and eat her fat fleſh, and burn " her with fire, for God has put it into their heart " to do his will with an united mind, and to give " up their empire to the beaſt until the declarations " of God are accompliſhed." Now let it be conſidered, in the firſt place, that mention is here made of *one* empire, and not of more than one; the ten kings, it is declared, give up their empire to the beaſt. We can ſcarcely imagine any thing to be intended in this place, except the fourth empire, which in Daniel vii. is repreſented as a beaſt with ten horns, or, in other words, as an empire diſtributed amongſt ten kings. We are not, however, from hence haſtily to conclude that the ten kings of whom the angel ſpake to John are the very ſame who are deſcribed in Daniel vii; for of them it is declared, that the Antichriſtian horn will humble and extirpate three of them: of the other ten the deſcription is different, viz. that they with one accord will give up their power and authority, or, in other words, their empire, to the beaſt, who is the Antichriſtian horn; this horn will therefore have no reaſon to humble or extirpate three *of them*. It is very remarkable, that in the words before cited it is ſaid, that theſe ten kings, although they have *received no empire*, are yet kings, and give up their kingdom

kingdom unto the beaſt, and ſtill remain kings until their deſtruction, which is deſcribed in the 19th chapter. An *empire* is in general obtained by birthright or election; theſe ten therefore are neither hereditary princes, nor kings by election, but receive *as kings* one ſingle hour authority *with the beaſt*; in this hour, therefore, the beaſt out of the bottomleſs pit is their *equal*, neither he nor they were kings before, but now they all by means of their powerful adherents and great popularity receive authority as kings. It does not appear that the *royal title* is given to them already in that hour, for they are at the receipt of this authority only compared with kings. When they thus receive authority what do they do therewith? They have *one* united mind, and thus unanimouſly give up their power and authority to the beaſt, who thereby becomes their *ſupreme*; they will not ceaſe to be mighty lords, and of great authority, but they will apply their power and direct their authority to forward the *will* of this their *ſupreme lord*. Perhaps the beaſt will give to each of them the title of king, when they have given up to him their power and authority; in which caſe the beaſt, as an antitype to Antiochus Epiphanes (ſee Daniel xi. 36), will bear this title alſo, and be called *a King of kings, and a Lord of lords*; this united grant will produce in the fourth empire *a great union*. Now in conſequence of this great union *the man of ſin* exalts himſelf above every magiſtrate upon earth, and becauſe the

diverſity

diverſity of religious opinions has always produced ſtrife and even wars, the worſhip of the *beaſt* as God, and the denial of *the moſt high and only true God*, will be introduced inſtead of every other religion. In order to diſcover thoſe who think differently, a *mark* will be inforced, and thoſe who will not receive it will be prohibited from buying and ſelling, and the blood of ſaints and prophets will be ſhed, Rev. xvi. 5. All thoſe who refuſe worſhip to the *image of the beaſt*, or the *god of ſtrong buildings*, whom the beaſt will place upon a pedeſtal, and adorn the ſame with gold and ſilver, and precious ſtones, and pleaſant things (ſee Daniel xi. 38,) all thoſe who refuſe worſhip to this image will be killed; and the ten kings and the beaſt will wage war with the Lamb; not indeed with his immediate perſon, which is exalted at the right hand of God, and not viſible on earth, for theſe wicked men regard not *Him*, they conſider him as an inſignificant and dead man; but they do declare war againſt him, for they war againſt his members the ſaints, who are upon the earth: theſe are acknowledged by the Lord Jeſus as his own, with theſe they will combat and overcome them. Remember when our Lord rebuked Saul of Tarſus, he ſaid unto him, Saul, Saul, why perſecuteſt thou *me?* He therefore who wars againſt the ſaints, wars againſt *the Lord Jeſus, the Lamb of God.* The *beaſt* and his adherents will plague and prevail againſt theſe ſaints of the Moſt High, theſe members of the Lord Jeſus; they will be

given into his hand, Daniel vii. 21. 25. The moſt eminent among theſe ſaints, at that time, are the *two witneſſes of Jeſus*, of whom it is expreſsly ſaid, Rev. xi. 7, that the beaſt out of the bottomleſs pit will war with and overcome them. Will he plague and overcome the two witneſſes of Jeſus, and the other ſaints who are given into his hand? Yea, he will; but weep not thereat, for the *Lamb*, who is really, and actually, King of all kings and Lord of all lords, will overcome this *beaſt*, and the *great hoſt* of *adherents* who cleave to him and periſh in his unrighteous cauſe, ſee Rev. xix. We have in this chapter a deſcription of the battle, and in the 16th verſe of this 19th chapter, and in chap. xvii. 14, we have a confirmation, that *He* whom we ſerve and confeſs to be our bleſſed maſter, is *a King of all kings*, and *a Lord of all lords*. There likewiſe mention is made of an heavenly army, who no doubt conſiſt of thoſe who are called, and choſen, and faithful, ſee chapter xvii. 14. Now although theſe ten kings and the beaſt will thus wage war with the Lamb, yet will they alſo hate the whore, &c. There is no mention made of any war with the whore, neither are theſe kings ſaid to commit, or to have committed, fornication with the whore; this hatred againſt the whore is aſcribed to the beaſt and the ten kings unitedly; but the text (which ſays a great deal in a few words) is not without an implied intimation, that the diſaſters which light upon the whore, although they are concluded and decreed by the beaſt, are yet carried

ried into execution by the ten kings, for after theſe diſaſters have been related in verſe 16, it is added in verſe 17, *for God has put it* into their (the ten kings) *heart*, to be of united mind with the beaſt (or to execute his plan), and herein to be of *one mind*, and to give up their empire to the *beaſt*; ſo then, *becauſe* the ten kings unanimouſly reſolve to carry the plan of the beaſt into effect, nay even to give up to him their empire, *therefore* they thus deal with the whore as is mentioned in the 16th verſe. Formerly, that is before the beaſt returned from the bottomleſs pit, all was harmonious with the whore, and there were no ſymptoms of hatred between the beaſt and the whore; on the contrary, they were united in a moſt powerful manner. When the beaſt received the *deadly wound* from the ſword of the emperor, and thoſe monarchs who oppoſed his riſe, the whore pronounced the curſe upon them who ſhould dare to make uſe of the ſword againſt the beaſt. When alſo the harmleſs Waldenſes, and Wicklif, Huſs, &c. &c. delivered a ſtrong teſtimony againſt the whore, ſhe extricated herſelf where ſhe could by ſhedding the blood of ſaints herſelf; but ſhe was alſo ſupported by the beaſt, by means of cruſades, and other meaſures, contrived againſt the ſaints. Thus the *beaſt* and the *whore* unitedly ſupported each other, but in the times which are to come, and which are at hand, it will prove different; and there are already in exiſtence circumſtances which *appear* to be preludes of this. The dominion

nion of the *great whore* over the kings of the earth (verſe 18), her *ſitting* upon many waters (verſe 15), will not at all agree with the intended, and new invented, *plan* of the *beaſt*; *God himſelf* will incline the heart of theſe ten kings to execute the plan of the beaſt againſt the *whore*, without in equal degree partaking of the guilt, which will be connected with the perpetration of the plan, becauſe the *deſtruction* which is by this means drawn upon the *whore* is her deſerved reward; and he *executes* (as he hath ever done) juſtice on the wicked by thoſe who are wicked. The *whore* governs by ſuperſtition, made palatable by civil advantages and pompous ceremonies, but the *beaſt* will introduce the darkeſt unbelief, nay the denial of the *one true God*, and will attempt to govern as a King of kings, nay as a *God*, in a new way. From *hence* ariſes the hatred of the beaſt, and his adherents, againſt the whore; they now feel and know, that the *hierarchy* of the *whore* is troubleſome and injurious to *rulers* and their *ſubjects*; and they therefore hate her: by this hatred they render her ſolitary. We are not to take this rendering the whore ſolitary (verſe 16) to mean an extirpation of inhabitants; a whore is ſolitary when ſhe is without a *lover*. The Greek word here uſed is in Gal. iv. 27, applied to a woman who has *no huſband*; the kings of the earth will therefore no more commit fornication with this whore, and the dwellers upon the earth will drink the wine of her fornication no more; the repairing to churches, relicks, and images,

will

will decay, if not entirely ceaſe. This may be eaſily ſuppoſed from what hath been already ſeen; beſides, a *new object* will ariſe, viz. *The image of the beaſt:* this will be ſet up in *ſtrong places* and *buildings*, and will draw attention enough; the ten kings will alſo make the *whore* naked, they will expoſe her nakedneſs and ſhame; her deceptions and her tricks will be univerſally acknowledged by means of writings and verbal teſtimony, &c. They will moreover eat her *fat fleſh*; this phraſe is ſuited to the object repreſented; the word *fleſh* in this place ſignifies treaſures. By means of the ſplendour of courts, and the aſtoniſhing charges attendant on war, as it is carried on in modern times, the treaſuries of ſtates become loaded with enormous debts, by which means a public want or poverty is felt. Theſe ten kings will therefore eagerly rob the treaſures of the church of Rome. Theſe are not found in the city of Rome alone, but in the churches and cloiſters of her extenſive juriſdiction, which were before deemed inviolable. Finally, they will burn her with fire. The angel hitherto had not yet made uſe of the name of *city*, but only of the name of *whore*; and, with reference to this name, he had alſo made uſe of the indirect phraſes, *making ſolitary*, *making naked*, and eating her *fat fleſh*. Now what is the laſt diſgrace which can be inflicted on a corpſe when the fleſh is taken from it? To burn it, or that which remains of it, with fire; this completes the entire deſtruction. It is aſcribed as a great trangreſſion to

the Moabites, in Amos ii. 1, that they burnt the bones of the kings of Edom to aſhes, conſequently they puſhed their malice as far as poſſible. Pleaſe to compare that which is emblematically ſpoken in Exod. xxxii. 22, and in Zeph. i. 18; iii. 8, of a conſuming fire which effects total deſtruction. When therefore the angel affirms of theſe ten kings, that they will, after they have eaten the fat fleſh of the whore, burn her with fire; he intimates that they will not even ſuffer her to remain in a deſolate, diſgraced, and poor condition, but will wholly extirpate her as a thing inſufferable; however, it is by no means improbable that many churches, chapels, images, and relicks, which have previouſly been ſtripped, will be burnt and deſtroyed by a real fire. In order to illuſtrate and eſtabliſh this expoſition it ought to be obſerved, that the image, and name of a *whore*, is mentioned only in Revelation xvii, except that the angel declares by word of mouth in the laſt verſe, that this whore is a city, and thereby prepares the way for the declaration of another angel; which declaration is contained in the following chapter, in which only the names *Great Babylon*, *great* and *ſtrong city*, are made uſe of, although in the 3d verſe the wine of her fornication is mentioned with reſpect to the time that is paſſed. As a whore ſhe exerciſes authority over people, and multitudes, and nations, and tongues, who have been intoxicated with the wine of her fornication, and has dominion over the kings of the earth, who

commit

commit fornication with her. This authority and dominion is not political, but *falſe ſpiritual. Rome* is in this place conſidered as an *eccleſiaſtical capital city*, as a mother and governeſs of other churches; as ſuch a *one* ſhe is completely extirpated by the ten kings. If the reduction and deſtruction of the city of *Rome* alone was implied in the prophecy, it would not require the united effort of ten kings to deſtroy the walls and buildings of one city, but *Rome*, as an *eccleſiaſtical capital city*, has a great authority, and without doubt each of the ten kings hath a part of it in his juriſdiction, and therefore unitedly, each one in his juriſdiction, performs thoſe things which are declared in Revelation xvii. 16. The city of Rome itſelf will not be ſpared, but will be deprived of her *eccleſiaſtical authority*, and of her pretended *ſanctuaries*; but with reſpect to the city let it be conſidered, whether if it were to be entirely burnt by the ten kings, and none of its buildings ſpared, whether it could, yet in the life-time of theſe ten kings, become a *rich* and *magnificent* commercial city, ſuch a one as is deſcribed in chapter xviii, for at the time of its *utter deſtruction* ſuch will be its appearance. When this *great whore* comes again to view, in the 18th chapter, ſhe appears as a *great*, *ſtrong*, and *rich city*, which, like *Babylon of old* (ſee Iſaiah xlvii. 7), ſaith in her heart, *I have ſeated myſelf as queen, and a widow am I not, and mourning I ſhall not ſee*, Revelation xviii. 7. Here ſhe does not appear as an *eccleſiaſtical*, but

as a *political capital city*, in the great empire of the beaſt and the ten kings; for this reaſon it is, that when by means of the *ſeventh* vial of wrath, Babylon the Great is deſtroyed in one day, nay in one hour, ſuddenly and completely, it is only kings and merchants who weep, lament, and mourn over her. No mention is made of the loſs of any ſuppoſed *ſanctuaries*. Can any human power accompliſh the deſtruction of an immenſe capital city in *one day*, nay in one *hour?* No, but that which man cannot perform the Lord can, by the quickly repeated blows of a *great earthquake*, ſee Revelation xvi. 18. The ancient Chaldean Babylon fell ſuddenly (ſee Jeremiah li. 8), as far as it was a capital city of the great Chaldean empire, and the principal ſeat of the Chaldean idolatry, but it remained yet long after as a city, which was ſubject to the Perſians and Greeks. *Rome*, on the other hand, as an *eccleſiaſtical capital city*, will experience that which is declared in Revelation xvii. 16, but afterwards, as the capital city of the empire which is given up to the beaſt, it will yet remain ſtanding for a ſeaſon. Under theſe general circumſtances what will be the ſtate of the proteſtant churches, and other ſmaller church connections? Where there is no hierarchy and ſtore of church treaſures, the ten kings and the beaſt will be able to perform but little of that which is propheſied in Revelation xvii. 16. Thoſe however, in the proteſtant and other churches, who love not the truth, will willingly join and ſwim with the ſtream.

ſtream. The church eſtabliſhments, which will thus no longer be maintained by the authority and revenues of the ſtate, nor even protected thereby, will in all probability contract themſelves within very narrow limits, and find conſiderable difficulty in preſerving themſelves from being diſſolved; but the faithful among them, as alſo the faithful in catholic countries, who hold faſt (not the old ſuperſtition, but) the truths of the bible, will conſtitute the people of the Lord Jeſus, with whom the beaſt and the ten kings will wage war, and prevail againſt them, until they themſelves are in the end deſtroyed.

With reſpect to the *time* theſe things will laſt, how long will be the *duration* of theſe calamities? It is to be obſerved, that they do not begin ſooner, nor end later, than *the reign of the ten kings* who give up their empire to the beaſt; it is by their means that this beaſt is rendered ſo powerful, and capable of undertaking ſuch great and wicked enterprizes as are declared concerning him, but they are alſo thoſe, who contend with the Lamb, and who are overcome by him in that great battle, which is deſcribed in Revelation xix. Another indication of *time* ſtands in Revelation xvii. 10, where, ſpeaking of the ſeventh head (or king) on the beaſt, it is ſaid, that he will continue a ſhort ſpace of time. In Daniel vii. 25, it is declared of the antichriſtian horn, or, in other words, *the beaſt out of the bottomleſs pit*, that the ſaints are given into his hand a time, and times, and half a time. It deſerves conſidera-

tion, whether theſe three and an half times, which are probably years, point out the whole duration of the reign of this Antichriſt, or only a peculiarly afflictive part thereof in which he will overcome, afflict, vex, and deſtroy the ſaints. In Daniel xii. 11, there is mention made of 1290 days, which are to begin when the daily ſacrifice ſhall be taken away, and an abomination which maketh deſolate ſet up. Antiochus Ephiphanes took away the daily ſacrifice from the temple of Jeruſalem, and ſet up an image upon the altar of burnt offerings; this was but a type of the *great adverſary*. In this place where the 1290 days are mentioned, that is, in fact, from Daniel xi. 36, to the end of the book, another and a *greater* adverſary than Antiochus Ephiphanes is deſcribed. The 1290 days here mentioned manifeſtly alſo conſtitute a longer period than that which is deſcribed in 1 Macc. i. 54; iv. 52; and in Daniel viii. 14. But the *great Antichriſt*, who is deſcribed from Daniel xi. 36, to the end of that book, is always ſpoken of, and deſcribed, according to his reſemblance with Antiochus Ephiphanes: the firſt is the type of the ſecond; like him he is called a king, although indeed a king of the North. The New Teſtament public worſhip is alſo denoted by a phraſe taken from thoſe times, viz. the daily ſacrifice, and the image of the beaſt is called the abomination of deſolation. That which will come to paſs at the end of the 1290 days, (Daniel xii.) the angel does not expreſs in plain words,

words, but yet he adds, *Happy* is he who endureth (continues faithful and is preſerved) unto the end of 1335 days. This happineſs, without doubt, conſiſts in this, that thoſe who thus endure and are preſerved to the end of this period of 1335 days, *they* have weathered the ſtorm which is then blown over, and they enter into *good times* and a ſtate of *bleſſedneſs* on earth; the kingdom of God is then come, and his will done upon earth as in heaven. As to the 42 months and 1260 days which are mentioned in Revelation xi. 2, 3, they will be noticed in due time; the numbers or denotations of time which have been hitherto noticed, and the occurrences declared in the prophecies, afford to each other a reciprocal elucidation. In Revelation xv. it is recorded, that John ſaw another ſign in heaven, which was great and wonderful, *ſeven angels* having the *ſeven laſt plagues*, by means whereof the fierce wrath of God is accompliſhed. In the book of the Revelation many plagues are ſpoken of; under the ſix firſt trumpets, one evil is always ſubdued and overpowered by another, and yet repentance is not produced in the ſurvivors, Revelation ix. 20, 21. If things were to continue thus there would be no end of the plagues under which mankind would be afflicted; therefore it is ordained of God, that *ſeven angels* ſhall make their appearance, to whom it is committed without human aid, but by an exertion of the mighty power of God given to them, to *cruſh* and *extirpate* the laſt and moſt dreadful power which

exalts itſelf againſt his kingdom; the *fierce wrath of God*, as far as it breaks out in judgments upon the public and powerful enemies of his kingdom, become fulfilled and accompliſhed by means of theſe ſeven laſt plagues. After John had briefly mentioned this by way of preface (for the actual appearance of the angels is not until the 5th verſe), he declares further, *I ſaw as it were a ſea of glaſs mingled with fire, and thoſe who obtained the victory over the beaſt, and over his image, and over the number of his name, they ſtood on the ſea of glaſs having the harps of God.* The ſea of glaſs is alſo mentioned in chapter iv. 6, but here it is mingled with fire, probably to indicate that the *fiery zeal of God* will now conſume his enemies. On this ſea John ſaw thoſe ſtanding, who juſt before had obtained the victory over the beaſt, and his image, and over the number of his name; theſe were even then already raiſed to be with Chriſt the Lord in glory. We may from hence draw this concluſion, that the beaſt out of the bottomleſs pit, and his image, and the number of his name, is already in exiſtence a conſiderable time *before* the firſt vial of wrath is poured out; yea even before the vials of wrath are given into the hands of the ſeven angels; for *after* that which is mentioned in the 2d, 3d, and 4th verſes, and not till then, John ſaw that which he deſcribes in verſe 5, &c. nay even the *victory* itſelf, which this heavenly multitude are by grace enabled to obtain, this very *victory* implies that the conteſt has been ſe-

vere,

vere, and the preſſure of the enemies againſt theſe ſaints hath been very great. The beaſt, therefore, who becomes ſo powerful by means of the ten kings giving up to him their empire, exerciſes his great power a conſiderable time *before* the vials of wrath are poured out; the *two-horned beaſt* alſo ariſeth *before* the vials are poured out, for he brings up the *image* and *mark*, which either conſiſts in the *name* of the beaſt or in the *number* of his name, and the *firſt vial* is poured out on ſuch as have received ſuch *mark*; this therefore is proved indiſputably, that the worſhip of the beaſt will be inforced by means of the mark, *before* the firſt vial is poured out. The ſeven vials of wrath fall on the *beaſt* and his *adherents*, and upon *the Great Babylon*: theſe *vials* will probably procure unto the perſecuted ſaints ſome eaſe in thoſe regions in which they prevail; they are poured out quickly one after another, for the grievous ſore which is produced by the pouring out of the firſt vial is in being under the fifth; under which a darkneſs comes upon the empire of the beaſt, which indicates confuſion, diſcouragement, and perplexity of council. The longeſt period (which does not ſeem very conſiderable neither) falls between the ſixth and ſeventh vial, for it muſt require ſome time for the three deceitful meſſengers to go to the kings of the whole circle of the earth to gather them together; but the ſeventh vial will be found to make a *quick end* of the *enemies of the Lord Jeſus*, who is *the Word of God*. When this ſeventh

vial

vial is poured out, it is added, *it is done.* This is as it were by *anticipation* of thoſe events which are declared in the 17th, 18th, and 19th chapters. Theſe things are the full accompliſhment of thoſe declarations which are to be found in the 13th chapter, in the 8th verſe of the 14th chapter, and in the 19th verſe of the 16th chapter. Theſe events are occaſioned by the pouring out of the ſeventh vial, and do not follow after the effects of that vial are paſſed by. The 18th chapter contains at large the fulfilment of thoſe words which ſtand in chapter xvi. 19, viz. *That Babylon the Great was remembered before God,* &c. &c. And, finally, in chapter xix. is pointed out how the words, *it is done,* is accompliſhed in the deſtruction of the beaſt, and the kings of the earth, and their armies.

Let us in the next place conſider which are the countries or *regions* of the world in which, and who are the *men* on whom, the denunciations which are contained in the Revelation, from the beginning of the 13th to the end of the 19th chapter, are accompliſhed. It is to be obſerved, that in chap. xiii. 3, it is ſaid, *The whole earth* follows with *wonder* after the beaſt; and in verſe 7, *authority* is ſaid to be given to him over *all tribes and people, and nations, and tongues*; and in the 8th verſe, *All that dwell upon the earth* ſhall worſhip him (viz. *the eccleſiaſtical deſpot,* who is repreſented by the beaſt), whoſe names are not written in the book of life of the Lamb who was ſlain from the foundation of the world. In the

12th verſe it is ſaid of the ſecond beaſt, that it cauſes the *earth, and them that dwell thereon*, to worſhip the firſt beaſt; alſo in the 14th verſe there is twice mention made of them *that dwell upon the earth*, as men who are deceived; and in verſe 16, thoſe who receive the mark of the beaſt are mentioned in the moſt comprehenſive language, as including all ſorts and conditions of men. In chap. xiv. 6, an angel (or divine meſſenger of the human race) comes forth, who hath for his errand an eternal or everlaſting goſpel *to them that ſit upon the earth*, and to *all nations, and tribes, and tongues, and people*; a goſpel which urges and has for its object the worſhip of the *moſt high God*; and, conſequently, which withholds from the worſhip of the beaſt. Another angel of the ſame kind, verſe 8, declares, *It is fallen, it is fallen, Babylon the great, becauſe ſhe hath made all nations drink of the wine of her fornication.* The ſame thing is alſo teſtified in chap. xviii. 2, by an angel in heaven. In chap. xvi. 14, *The kings of the whole circle of the world* are mentioned as being gathered to the battle of the great day of God Almighty. In chapter xvi. 20, John writes, that *every iſland* fled, and the mountains were not found. It is moreover to be obſerved, that the ſeven-headed beaſt aroſe at firſt out of the *ſea*, but that the two-horned ariſeth out of the *earth*. Although the angels who have the vials of wrath are commanded in general, chap. xvi. 1, to pour them upon the *earth*; yet in verſes 2, 3, and 4, there are

as

as it were parts thereof mentioned, viz. the earth, the ſea, the rivers, and fountains of water, which are all comprehended under the firſt general term, *the earth*, verſe 1. Finally, it muſt be obſerved, that chap. xvi. 12, plainly points to *Aſia*; verſe 16, to the *land of Iſrael*; and chap. xi. 8, to the *city Jeruſalem*, as theatres of the *occurrences* propheſied of and declared in thoſe places. In theſe places it is to be obſerved, that when the *earth* is mentioned, and thoſe that dwell therein, the idea meant to be conveyed is, in general, *mortal men*, as diſtinguiſhed from the inhabitants of the heavens, of whom John beheld great multitudes; in thoſe places where *evil* is aſcribed to them, there the faithful, and ſaints upon earth, are excepted: this is not left to implication, but is expreſſed in chap. xiii. 8. The *authority*, *power*, or pretended *right*, to reign, which is given to the beaſt, extends over all men, over all thoſe who are divided into *tribes*; over all thoſe who conſtitute *people*, and are governed by civil polity; over all thoſe who are diſtinct from each other by *languages*; and over all thoſe who by deſcent from the ſeveral ſons of Noah, conſtitute a variety of *nations*, conſequently over the *whole human race*, although this pretended right is never exerciſed according to this *great extent*, at leaſt not according to the very literal meaning of the words. The goſpel of the firſt angel in like manner concerns all men, every nation, kindred, tongue, and people (xiv. 6), although all men do not receive it. In Luke ii. 1,

All the world, or the whole earth, means the wide extended Roman empire; alſo in Romans x. 18, and 1 Theſſ. i. 8, there are expreſſions which muſt be underſtood in a limited ſenſe; it is therefore a ſubject worthy of mature conſideration, whether we may be permitted to conſider ſuch paſſages and expreſſions as have been noticed, as, the whole earth, all that dwell upon the earth, the whole circle of the world, &c. as expreſſions which will admit of a limited conſtruction being given to them. The word *all* frequently ſignifies *all manner*, *all kinds*, or a *variety* of things; as Dr. Luther alſo has tranſlated it, in Matt. xiii. 47. When the *ſea*, and the *earth*, and the *rivers*, are mentioned in the Revelation, and diſtinguiſhed from each other, then the *ſea* ſignifies Europe. In the prophets of old, Europe is often pointed out by the appellation of the *iſles*; the *earth* in ſuch paſſages ſignifies *Aſia*, which is, in fact, the greateſt portion of ſolid earth, and *the rivers* point out *Africa*, and principally Egypt, ſee Iſaiah xviii, Ezekiel xxix and xxx. In addition to Europe, in modern times, may be reckoned *America*, which is inhabited and governed by Europeans (at leaſt the cultivated parts of it). In meditating upon this ſubject, and after conſideration of thoſe parts of the Revelation in which *Aſia*, *Africa*, *the land of Iſrael*, and *Jeruſalem*, are ſet forth as *theatres* of great events, it will be well to add the conſideration of thoſe things which are declared in Daniel xi. 36, where the *atheiſtical Antichriſt* is

called

called the king of the north, becauſe he will march from the *northern regions* into the glorious land of Iſrael; he is alſo pointed out by this name, as the antitype of the former perſecutor of the true ſervants of God, the Syrian king Antiochus Epiphanes, who is thus called (king of the North) in the preceeding prophecy, Daniel xi. 1—35. Now of this latter, this *atheiſtical Antichriſt*, it is ſaid in verſes 40, 41, 42, 43, *And at the time of the end ſhall the king of the South puſh at him, and the king of the North ſhall come againſt him with chariots, and with horſemen, and with many ſhips, and he ſhall enter into the countries, and paſs through them, and he ſhall enter alſo into the glorious land, and many countries ſhall be overthrown; but theſe ſhall eſcape out of his hand, even Edom, and Moab, and the firſtling of the children of Ammon* (who now, with other nations, are called Arabs). *And he ſhall ſtretch forth his hand alſo upon the countries, and the land of Egypt ſhall not eſcape, but he ſhall have power over the treaſures of gold, and of ſilver, and over all the precious things of Egypt, and Lybia and Ethiopia.* Theſe are *Aſiatic* and *African* countries, which are now under the power of the *Turkiſh* emperor, which are thus pointed out as the theatres of the *antichriſtian* calamities; and whoever conſiders the weakneſs of the Turkiſh empire, which has been preſerved and kept together, in modern times, chiefly by means of the jars and jealouſies of the ſurrounding European monarchs, will readily believe that the Antichriſt, having the ten kings of the

the fourth empire of the world at his command, will be able to ſubdue the Turkiſh countries in a ſhort time, and that at laſt, when the Turkiſh or any other power is ſhut up as it were in Egypt, and the adjoining countries, that he may prove victorious there alſo, and fix his ſeat of empire there; whereas, in reſpect to the other countries, he had only marched through them. About the time of this warfare, either a little before or under, or after the ſame, there may ariſe in Aſia that *two-horned beaſt*, who will perform thoſe things which are propheſied of him in Revelation xiii. *The god of ſtrong buildings*, whom Antichriſt will make glorious, is, without a a doubt, *his own image*. When the firſt vial is poured out the greateſt number of the worſhippers of this image are in Aſia, for it is poured out upon the *earth*. By means of the ſecond vial much blood will be ſhed in Europe, and probably in America likewiſe, moſt likely by means of inward commotions, and every living ſoul, that is, multitudes of men of every condition, die. When the third vial is poured out, Egypt and the regions bordering thereon are already ſubdued by Antichriſt. This ſubjugation may have been effected at or before the time of the firſt and ſecond vials being poured out, but neither the firſt nor ſecond, but only the third, is poured out upon Egypt: at that time the blood of ſaints and prophets has already been ſhed by the Antichriſt, and his adherents and worſhippers, therefore the water where theſe murderers are is turned into

blood

blood by the mighty power of God. The fourth vial augments the heat of the ſun, which is a great plague upon mankind; and this torment may be more eſpecially felt by thoſe who live in hot countries. The fifth lights upon the throne of the beaſt itſelf, and produces a darkneſs over his kingdom, whoſe bright and ſplendid ſucceſs had been before the admiration of the whole world. The ſixth angel pours out his vial upon the great river Euphrates, that the way may be prepared for the kings of the eaſt (from the riſing of the ſun); and as all the vials are plagues upon the beaſt and his party, executing upon him and them the *fierce wrath of God*, who liveth for *ever and ever*, the drying up of the Euphrates, and the preparing the way of the kings who reign on the other ſide of the Euphrates, muſt likewiſe be a plague upon the beaſt. If we ſhould ſuppoſe theſe kings to be worſhippers of the beaſt, and that by this drying up of the Euphrates, the way was prepared for them to run into their own deſtruction, we ſhould be obliged to admit that this drying up was no plague upon them, but only a preparation for a plague. We muſt here therefore recollect that tidings from the eaſt, and from the north, that is from the north-eaſt, come to him; theſe *tidings* (according to Daniel xi. 44) are a trouble to *Antichriſt*, for at that time all the precious things of Egypt, Lybia, and Ethiopia, are in his poſſeſſion. Having ſubdued all the Aſiatic countries unto the Euphrates, he was probably in

hopes

hopes to have enjoyed the ſubdued countries quietly, and that the remaining parts of the earth by the admiration of his godhead, the fame of the miracles of his prophet, and by the terror which his victories had inſpired, would have been kept in due reſpect towards him; or even have ſubmitted to him without compulſion, without the force of arms. But now the kings who reign on the other ſide the Euphrates make bold to march againſt him. The Euphrates, in the courſe of nature, ſhould be a defence and ſtay to ſtop the march of an hoſtile army, eſpecially when its banks are guarded and defended by armies in thoſe parts which are moſt expoſed; it might therefore be concluded, that the army on the other ſide would find a great difficulty in paſſing from the eaſtern to the weſtern ſhore of it: but behold! it dries up!! This elucidates and explains, wherefore the three unclean ſpirits go forth to the kings of the whole world to gather them into the battle of the great day of God the Almighty; in that great day they and their armies will have to combat with the Lord Jeſus; ſee chapter xvii. 14; xix. 19. But this will not be the political motive of their aſſembling, for who would be able to perſuade theſe kings to gather themſelves together with their armies to combat with one who is inviſible to mortal eyes, and whom they eſteem as nothing? neither will the ſaints in the land of Iſrael be ſo numerous as to cauſe the kings of the whole circle of the earth to riſe and march hoſtilely againſt them;

it is therefore with good reaſon to be imagined, that the eaſtern kings march againſt the Antichriſt with intent to attack him, for the drying up of the Euphrates would otherwiſe be no plague upon him, which it is certain it is. The great river Euphrates flows north-eaſt towards Egypt; the drying up of this river will not only be a great plague to Antichriſt, deranging all his plans, but it may alſo be accounted a bad omen by many; it is alſo a great trouble to him, putting him in much fear and terror, which is ſucceeded by a ſanguinary fury, with which he goes forth with intent to extirpate and deſtroy all who oppoſe him. Having to combat with mighty enemies, and willing to accompliſh great things, he ſummonſes the kings of the whole circle of the world to join him: theſe gather at Armageddon, or about the Mount Megiddo, in the land of Iſrael. But here we muſt admire the wiſdom and power of God, who makes void the counſel of the nations, and turns the thoughts of the people. The battle with the kings of the earth changes, and becomes the *battle of the great day of God the Almighty*, conſequently a battle with the Son of God, which terminates in the deſtruction of his enemies, whoſe counſel is thus brought to naught. At the time when the beaſt out of the bottomleſs pit is in his full power, the two witneſſes, ſpoken of in the 11th Revelation, propheſy 1260 days, conſequently near three years and an half. When they have finiſhed their teſtimony, the beaſt out of the bottomleſs pit will fall hoſtilely upon

upon them and kill them, and their body will be expoſed in the *place* of the *great city*, which, on account of the wickedneſs which prevails in it, is called, ſpiritually or figuratively, *Sodom* and *Egypt*, but properly *Jeruſalem*, where their Lord alſo was crucified. John ſaw this city in the viſion, and a temple of God, and altar, in the ſame, which he, with exception of the outward court, (which was given to the worſhipping Gentiles) was directed to meaſure, whereby thoſe who worſhipped in the temple were meaſured alſo, that is, it was determined how many the temple would contain. As to the Gentiles, it is declared, that they will tread down or walk in the holy city 42 months. Now if theſe months are common months, which make three years and an half, they expire during the dominion which the beaſt exerciſeth over the city. That which afterwards is declared in the 11th, 12th, and 13th verſes, ſhews that after the earthquake the remaining inhabitants of this great city (Jeruſalem, the city of the great king) withdraw themſelves from the worſhip of the beaſt, and turn to the worſhip and ſervice of the *true God* the Maker of heaven and earth, the ſea, and the fountains of water, and from and after this earthquake, which is recorded in this 11th chapter, they *give glory to him*; then will the heathen draw up their forces from Armageddon to the valley Joſophat, which lies near Jeruſalem, ſee Joel iii. 17; and the anti-chriſtian king erects his tabernacle of ſtate between

two ſeas, the Arabic and Mediterranean, and towards the holy mountain, which is either the mount of Olives, or mount Zion, ſee Daniel xi. 45. The heathen take the city, the houſes are rifled, the women raviſhed, and the half of the city are carried into captivity, ſee Zech. xiv. But then the ſeventh vial is poured out, and all thoſe things take place which are further declared in Zech. xiv. and in Revelation xix. as alſo in Iſaiah li. 13, 14. 22, 23, and lxiii. In this manner the theatre of the *great judgments of God*; the dawn alſo or *riſe* of a glorious and peaceful ſtate of the church; and in particular a beginning of the converſion of Iſrael; will be found in the Holy Land. Now when it is conſidered that the reſurrection of the *two witneſſes*, their aſcenſion into heaven, and the earthquake which accompanies that great event, produces the converſion of the ſurvivors in the city of Jeruſalem, whereby they renounce all attachment to the beaſt, and that theſe events take place not long before the vial of the ſeventh angel is poured out; when it is alſo conſidered that the beaſt, actually kills theſe witneſſes at Jeruſalem, that the admirers of the beaſt ſee their bodies, and refuſe them burial, and that theſe people, and others alſo in the neighbourhood, far and near, rejoice at their death, and celebrate the event as a *feſtival*; when it is further conſidered that theſe holy men have propheſied at Jeruſalem, and the regions round about it, 1260 days, and by their prophecies, as well as by their miracles,

have

have tormented (as the worſhippers of the beaſt pretend) thoſe that dwell upon the earth, and that at that time the heathen, that is people who are not of Iſrael, tread down, and walk about the holy city, which belongs to Iſrael; and that a period of 42 months, or three years and an half, is mentioned as the limited and determined period during which this treading down is to laſt; when all this is conſidered, we may from thence conclude, that from the time the *antichriſtian king* takes poſſeſſion of the glorious land (ſee Daniel xi. 41) until his deſtruction, there runs out at leaſt three years and an half. How much time the war deſcribed in Daniel xi. 40, and the preparation for the ſame, will take, time will diſcover. *The whore*, and her lovers and treaſures, of which as whore ſhe is deprived, are in Europe; there will therefore be the theatre of thoſe things which are deſcribed in Revelation xvii. 16. As the military march into *Aſia* and *Africa* requires a great power, it is evident that the ten kings muſt yet before the ſame, have unitedly given up their empire to the beaſt; but theſe ten kings are yet alive, and ſtill in uniſon with the beaſt at the day of the *great battle*, for they are they who with the beaſt are overcome by the Lamb againſt whom they fight.

Thoſe who live in the time of the occurrences which have been deſcribed, ſhould by the power of the Holy Spirit exert all poſſible diligence to be included in that happy number who are deſcribed

in Rev. xv. It conſiſts of ſuch as have victory over the beaſt, and over his image, and over the number of his name, which has been attempted to be forced upon them as a mark; conſequently theſe have denied themſelves, yea they have loſt their poſſeſſions, and many other advantages, and many of them, even with the loſs of their lives, have reſiſted the worſhip of the beaſt and his image, and refuſed to receive his mark. In their life-time they practically conform themſelves to the directions contained in Rev. xiv. 12, and in their deaths they experience the bleſſedneſs deſcribed in Rev. xiv. 13. Their high ſtation on the ſea of glaſs, which is before the throne of God, ſee chap. iv. 6; and their glorious ſong accompanied by the harmonious harps of God, indicate their ſtate to be very glorious and full of joy; they alſo afterwards obtain the firſt reſurrection as a peculiar pre-eminence, ſee chapter xx. 4. The ſong which they ſing is called the ſong of *Moſes*, the ſervant of God, and the ſong of the *Lamb*, and it contains the ſum and ſubſtance of the holy ſcriptures of the Old and New Teſtament; for *Moſes*, who is here firſt mentioned, has written the main part or foundation of the ſcriptures of the Old Teſtament, which have been built upon and enlarged by the prophets in the following books; and the *Lamb*, who muſt here be conſidered in the light of a prophet like unto Moſes, is the *founder* of the religion of the New Teſtament, and has cauſed it to be taught and to

be

be recorded in writing by his apoſtles and evangeliſts. Whoever therefore wiſhes to have a lot amongſt that hoſt, muſt be a *Bible Chriſtian*; and muſt have received and comprehended the ſum and ſubſtance of the Old and New Teſtament, with an abiding impreſſion and living faith; for in the *ſong* which is chanted by this heavenly hoſt every thing is contained, and either expreſsly mentioned, or by implication comprehended, which was formerly believed by the Iſraelites of old, and now ſhould be believed by all thoſe who bear the Chriſtian name.

END OF THE THIRD TREATISE.

FOURTH TREATISE.

NOTWITHSTANDING the pretences and profeſſions of the unbelieving philoſophers, who would wiſh to be conſidered as labouring to augment the happineſs of the human race, and not only to make men more wiſe, but alſo to make them more perfect; notwithſtanding their unwearied exertions, which have unhappily been too ſucceſsful, yet nevertheleſs thoſe who know *the truth*, thoſe whoſe *minds* are *truly enlightened*, and whoſe judgments and opinions are founded on the word of God, which ſhall endure for ever, they are not to be ſo deceived; they know, that ſo far from this being the fact, the preſent, and the times which will immediately ſucceed, are woful times; and that the unwearied exertions of theſe men are employed in a cauſe the direct reverſe, even in the degradation of human nature, and that their labours ultimately tend (though they themſelves may be ignorant of it) to plunge men in miſery and woes unutterable. Of the preſent and the immediately ſucceeding

ceeding times it may be emphatically declared by us on earth, as it hath been already emphatically declared with reference thereto by an heavenly voice; *Woe unto the earth, and to the ſea, for the devil is come down to you, having great wrath, becauſe he knoweth that he has but a little time,* (Rev. xii. 12). Yea when the Antichriſtian king makes his appearance, whoſe aim is to extirpate the Chriſtian religion, as the aim of Antiochus Epiphanes was to extirpate the Jewiſh religion, there will be a time of *trouble,* or *anguiſh, ſuch as never was ſince there was a nation even to that ſame time,* Dan. xii. 1. The beſieging and deſtruction of Jeruſalem, and thoſe things which were connected therewith, are in Matt. xxiv. 21, deſcribed as *ſuch a tribulation as never was ſince the beginning of the world, no nor ever ſhall be.* If the deſtruction of Jeruſalem was the greateſt tribulation which ever preceded it, or which ſhould ever follow after it, how can it be that the calamities which are propheſied to ariſe from the cruel and grinding oppreſſion of the great Antichriſt, how happens it that they alſo are deſcribed in ſimilar language in Daniel xii. 1? In anſwer to this it may be declared, that *each* of theſe tribulations are the *greateſt* in its kind: the diſtreſs of which our Lord Jeſus Chriſt ſpake, in Matt. xxiv. 21, was the *ſevereſt* of all that ever was, or ever ſhall be, but it was confined to the land of Judea, and chiefly to the city of Jeruſalem; it only fell upon the unbelieving Jews, and ended in their deſtruction. But

the diſtreſs of which the angel ſpeaks in Daniel xii, falls chiefly upon the elect and faithful; it is of the greateſt extent, leaves ſcarcely any room at all, ſcarcely a poſſibility, of flight; (by which the diſciples before the deſtruction of Jeruſalem were enabled to ſave themſelves); it is accompanied alſo with *deceivableneſs* of unrighteouſneſs, with *ſtrong deluſions*, with *lying ſigns* and *wonders* after a peculiar *working of Satan*, 2 Theſſ. ii. 9, 10. With reſpect to outward afflictions alſo it is piercing enough, Daniel xi. 40, 41; Rev. xiii. 15—18; xvi. 6. The Jews, during the ſiege of Jeruſalem, had to do with the exaſperated Romans, and their own factions, and the conſequences of theſe, but in the latter inſtance the people of God are moſt cruelly oppreſſed by the power of Antichriſt, and his adherents; and the nations having become angry, and furiouſly raging, have got into a *wrathful fury* againſt the *kingdom of Chriſt* (ſee Rev. xi. 18). This *furious raging* is concentrated and united under *ten kings*, and an *abominable principal* or *chief*, who demands divine honour, and will wage war againſt Chriſt in his members (Acts ix. 4), becauſe they refuſe to worſhip him, but by this very means will run into his own deſtruction; ſee Joel iii. 7; Zech. xiv. 1, &c. Rev. xix. 19, &c.

Now when the various texts which treat on theſe calamitous times are conſidered, we may obſerve therein the following line of occurrences. The *way* to the greateſt calamity is paved by the *apoſtacy* or

falling

falling away from the chriſtian religion, 2 Theſſ. ii. 3. The falling away, however, is not *univerſal*, that is to ſay, there are thoſe who individually continue chriſtians, but yet very many, the great multitude, do fall away, and caſt off their chriſtian profeſſion; *theſe* receive no more the love of the truth (verſe 10), and give no more credit to the truth, but have pleaſure in unrighteouſneſs, verſe 10. 12. This apoſtacy hath already begun, and is ſpreading from year to year by bad examples, by converſation, by declamations, and by the preſs, but chiefly by the manner in which children are educated, and in which young people of both ſexes are formed for and introduced into life. It is alſo particularly promoted by apoſtates, who ſhould be teachers of religion, who poſſibly are maintained by that cauſe which they are endeavouring indirectly to eradicate; and it is furthered by *ſceptics*, whoſe wiſdom conſiſts not in eſtabliſhing any thing as an object of faith, but, on the other hand, who pride themſelves in *unbelief*, in diſbelieving and doubting almoſt all things. The moſt abominable among theſe avow their unbelief, and declare that there is no *God*; others go not quite ſo far, but ſay that Jeſus Chriſt is not God: they not only deny the divinity of the Lord Jeſus Chriſt, but alſo deny that he is the mediator between God and man; they aſſert that there is no need of a mediator, that he did not die to make an atonement for ſin, there was no need nor occaſion for it, that man is not a fallen creature, that there

is

is no need of the influence of any Spirit of God, the power of man being fully adequate. By ſuch inſinuations as theſe no more credit is given to the revealed truth of God, which is harmoniouſly united together, ſo that a wound being given to one part, the whole is deranged and weakened. It is in vain to declare, and even to prove, the truth to ſuch people, for that which is not loved is not a deſirable object to be believed; and as theſe people have pleaſure in unrighteouſneſs, they therefore give no credit to the truth, which has for its object deliverance therefrom. The unfathomable depth which this truth contains is not the ground of their unbelief, this is mere pretence, for there are alſo depths in many natural things, and in many occurrences which are yet received and acknowledged by them: they will give credit to the teſtimony of credible witneſſes, and to their own obſervation, in other things, but not ſo with reſpect to religious truth, becauſe they love it not, but, on the other hand, have pleaſure in unrighteouſneſs.

Now when unrighteouſneſs abounds among chriſtians, and in conſequence thereof *apoſtates* multiply, *God* in his righteous judgment ſends them *ſtrong deluſion, that they ſhould believe lies*; this judgment befel the Jews likewiſe, previous both to the Chaldean and Roman deſtruction of Jeruſalem, they were deceived by *falſe prophets*, and prompted to *deſtructive enterpriſes*. It is therefore the juſt and righteous judgment of God that *ſtrong deluſion* comes on theſe unrighteous

unrighteous ones, theſe apoſtates: for this purpoſe the *beaſt* ariſes out of the *bottomleſs pit*; the *man of ſin*, and *ſon of perdition*, becomes *manifeſt*; the *anti-chriſtian horn* ariſes, as little, but ſoon becomes greater than his *fellows*, who are kings; three kings fall before this hurtful and injurious man, and *ten kings* give up to him their empire: he acts as a *lawleſs one*, and his *will* becomes *law*; he exalts himſelf above all that is called God and majeſty, ſpeaks proud lofty words againſt the God of all gods, which for inſolence, and ſpecious, ſcoffing, ſubtilty, are aſtoniſhing; he regards not the God of his fathers, nor the deſire of women, nor any God, but magnifies himſelf above them all, as the king of kings, conſequently as the moſt mighty, and moſt wiſe, who *alone* appears to have eyes of man (Daniel vii. 8), and as ſuch he is worſhipped and idolatrouſly adored. The circumſtances attendant on the riſe of this antichriſt, imply in them, aſtoniſhingly wide extended, crafty, and villanous tranſactions, bribery, plots, and unrighteous influence, as well as the actual force of the arm of power; three of the kings who were courageous enough to reſiſt theſe things, are cut off by means of this *great Antichriſt*, and the remainder of the ten kings (who together with the three thus extirpated by antichriſt, are the remains of the fourth great empire) are diſgracefully obliged to acknowledge him as their maſter and Lord. Theſe abominable actions will no doubt alſo be accompanied by, and their end ſought in and

by

by means of many ſecret and open murders of thoſe who will not come into theſe meaſures, who will not be influenced by the plans of theſe atheiſtical philoſophers. But the circumſtance which moſt manifeſtly *diſplays* the iniquity of theſe times is this—*ten men* meet in a congreſs, or aſſembly: at the time of their firſt meeting they *are not* kings, but poſſibly merely conſpicuous and celebrated characters; but in this aſſembly they become kings, and receive in one ſingle hour authority as kings with the beaſt, but afterwards with united mind give up their power and authority, yea even the fourth empire of the world, which they have thus ſeized, to the beaſt. The drift and intent of all this is, to extirpate, *to root out the kingdom of God from the earth.* This is the *great object* of the *atheiſtical philoſophical kingdom*, and it is diſtreſſing enough to perceive how much the ſame has already ſucceeded. When theſe ten horns of the beaſt ariſe, and accompliſh thoſe things which are propheſied of and declared in Revelation xvii. 16, then alſo violence and cruelty will not be wanting. Although great is the wickedneſs of the whore, yet thoſe who treat her with hoſtility (as is declared in this prophecy) act not from a love of juſtice, but from evil principles and corrupt motives, and ſhew neither mercy nor juſtice to thoſe individuals who from an erring conſcience are attached to the whore.

In addition to this, *another beaſt* ariſeth out of the earth with two horns, which are like thoſe of a lamb;

lamb; his double power and authority ſeems therefore to be harmleſs, but yet he ſpeaks blaſphemouſly, and violently, like the dragon, or the devil; conſequently, one may know him by his fruits, and have ſufficient ground to hold his power, and ſigns, and wonders for lies, which cannot be juſtly attributed to a good origin, but notwithſtanding his pretences, and notwithſtanding they will be the means whereby multitudes will bow down to and acknowledge the *Antichriſt* as a God, as if hereby it were manifeſtly, and declaredly, the will of Heaven, yet muſt they be allowed to be the works, the working, of the devil, 2 Theſſ. ii. 9. Although the image of a *beaſt* ſeems to indicate a plurality, who ſtand in connection with each other, yet it is but *one* individual, the *falſe prophet*, who performs the miracles before the *beaſt*, who ariſeth out of the *bottomleſs pit*, by which he deceives thoſe who receive the mark of the beaſt, and who worſhip his image, Revelation xix. 20. God Almighty never will aſſiſt any one to perform a miracle who ſpeaks like the dragon, and who moreover, according to Revelation xiii. 15, is a murderer of conſcientious people; neither will his holy angels, who are wholly guided by him, ever aſſiſt in ſuch a cauſe; it is certain therefore that the miracles which the falſe prophet performs, and thoſe which are performed by the three *unclean meſſengers* who go forth with an evil deſign (ſee chapter xvi. 13, 14); it is certain that they are performed by the aid of evil ſpirits. This ſecond

beaſt

beaſt exerciſeth all the power of the firſt beaſt before him, and in like manner alſo he performs his miracles *before him*, and is likewiſe apprehended with him, and with him is caſt *alive* into the lake of fire which burneth with brimſtone. Now although the ſecond beaſt, or falſe prophet, is thus in the exerciſe of great authority, yet he does not ſeek to be worſhipped, but cauſes the earth, and thoſe that dwell thereon, to worſhip the firſt beaſt whoſe deadly wound, by the means recorded in Revelation xvii. 13. 17, and in 2 Theſſalonians ii. 7, has been completely healed. The miracles performed by the falſe prophet are called *great ſigns*, not only becauſe they are apparently great, but alſo becauſe they are, according to the opinion of thoſe who are thereby deceived, to denote, and infallibly, unerringly to prove, the rightfulneſs of the antichriſtian cauſe. The miracles however which are mentioned are no beneficial miracles, neither are they ſuch miracles by which a juſt judgment of God comes upon wicked men. The ſecond beaſt doeth *great wonders*, ſo that he even maketh fire to come down from heaven upon the earth, which fire hath been collected together in the upper regions of the air by means of evil ſpirits, (ſee Job i. 12. 16). This vain, uſeleſs wonder, whoſe tendency is only to raiſe aſtoniſhment, is ſtated as the greateſt ſpecimen of the *ſorcerous powers of the ſecond beaſt*; but he doeth yet other miracles beſides, for he deceiveth them that dwell upon the earth by means of thoſe ſigns which it is given him to do

before the beaſt, at the time when he declares to them that dwell upon the earth, that they ſhould, they ought, to make an image to the *beaſt* which had the wound by the ſword and yet remained alive; and conſequently could not be extirpated at any time by any temporal power: and it was given him to give *breath* to the *image of the beaſt*, ſo that the image of the beaſt ſpake, and it will cauſe that as many as will not worſhip the image of the beaſt, ſhall be killed. This *image*, of which mention is made even before the worſhip of it is inforced by the means of the *mark*, is without doubt the *ſtrange god*, and the *god* whom the fathers of Antichriſt have not known, which is mentioned in Daniel xi. 37, 38; for as this Antichriſt exalts himſelf above every god, the ſtrange god whoſe worſhip he is ſo eager to promote, and the worſhip of whom is by him ſo amply rewarded, muſt be ſomewhat which is not *more eminent* than himſelf; nay, it muſt not be equal to him; what can this therefore be but *his own image?* Neither the firſt beaſt nor the ſecond beaſt make this image, but the ſecond beaſt enjoins thoſe that dwell upon the earth to make it, which is by them obeyed by reaſon of the wonders which are done by it; the *wonders* therefore are the firſt, afterwards follows the *image*, and finally the *mark*: the ſpeaking image is without doubt an individual one, but in like manner as Antiochus Epiphanes, who cauſed an *idol*, an abomination of deſolation, to be erected upon the altar of burnt offerings in the

temple of Jeruſalem, and alſo cauſed more altars with idols thereon to be erected in every city of Judah, 1 Macab. i. Daniel xi. 31, ſo will there likewiſe, in all probability, more images be erected in various temples, forts, and ſtrong buildings, according to the pattern of the ſpeaking original image; for the angel who ſpake with Daniel (Dan. xi. 38, 39) ſpeaks of it as a god of *ſtrong buildings* (in the plural), whom the antichriſtian king will honour by placing it upon a pedeſtal, and he will ſo manage the matter, and ſo bind the ſurrounding country, by means of the *forts of ſtrong buildings*, that thoſe who will acknowledge, and worſhip the beaſt, ſhall obtain many advantages of a temporal nature, and alſo much honour and glory. Now as mention is made in this place of *ſtrong buildings*, and of *forts of ſtrong buildings*, and that, in connection with the image of the beaſt, it is probable that more images correſponding to the ſpeaking original will be made, and ſet up in great temples of fortified cities; under all theſe images one individual God, namely the *beaſt*, will be profeſſed to be worſhipped and adored. The *original ſpeaking image*, in particular, will ſeem to poſſeſs ſome *divine attributes*, and this the antichriſtian king himſelf will honour and adorn with gold and ſilver, with precious ſtones, and precious things; and, like as the ſecond beaſt, will cauſe that all thoſe who will not worſhip the image of the beaſt ſhall be killed: ſo the firſt beaſt will make thoſe who acknowledge

the ſtrange god as a true god, and the forts of ſtrong buildings for holy ſanctuaries, and dwelling places of the ſame, glorious; that is, he will make them eminent and rich, make them rulers over many, and divide and diſtribute the *earth* for a reward among them; probably, not only the original ſpeaking image, but alſo the patterns, copies, or models taken from the original, which are erected and ſet up in the temples of forts and ſtrong cities, will be required to be worſhipped, and hereby, inſtead of the former religious proceſſions, church aſſemblies, ſinging and church muſic, *new feſtivals* and *magnificent ceremonies* and *ordinances* will ſtart up, and every one will be noticed and *puniſhed with death*, who being preſent refuſes worſhip to the *image*, by falling down, or in ſome other preſcribed way worſhipping it, or who, if at no great diſtance, refuſes to be preſent at the ſolemn worſhip of it. The Antichriſt will alſo change the times, and inſtead of chriſtian feſtivals (the obſervance of which will be prohibited, even the Lord's day itſelf), *new feſtivals* will be introduced. *He* will alter the *laws* alſo, and annul all the exiſting peaceable alliances and treaties by which the religious profeſſions and religious exerciſes, and by which the property and poſſeſſions alſo of the nations have been ſecured; ſee Daniel xi. 25. Now, like as at the time when Antiochus Epiphanes cauſed an *idol* to be erected upon the altar of God, the daily ſacrifice which ſhould have been burnt thereon was aboliſhed, ſo

will alſo in that calamitous time the New Teſtamentical public ſervice of God, which in Dan. xii. 11, is called the daily ſacrifice, and in Malachi i. 11, incenſe and pure offering, be for a time aboliſhed and proſcribed, and, on the contrary, in that calamitous time which has been deſcribed, the *image* of the *beaſt* (which like Antiochus's idol is called *an abomination of deſolation*) will be ſet up for the purpoſe of *public worſhip*. Let no one propoſe to himſelf, that if he ſhould live until that time he would conform to the *outward* worſhip of the *image of the beaſt*, and *abhor* the image, nay the beaſt itſelf, in his heart, for if this would have done, the Iſraelites at the time of Antiochus Epiphanes, and the chriſtians under the heathen emperors, would have found it an eaſy matter to have eſcaped martyrdom; this *outward* worſhip was *all* that was required of them. No perſecutor can ſee the heart, and force and terror being uſed to enforce the acceptance of the mark of the beaſt, proves that the outward worſhip is fully ſatisfactory alſo both to the beaſt and the falſe prophet, they require no more; but whoever accedes to their requiſition and performs this worſhip, thereby renounces his allegiance to the *only true God*; ſuch hypocriſy is an abomination in the the ſight of God: a chriſtian muſt be upright, and his outward behaviour muſt be an *index* of his inward diſpoſition; *before men*, who are not able to ſee the heart, the Lord Jeſus muſt be *confeſſed*; *he muſt be confeſſed before men*; and, conſe-

quently, even outwardly, we muſt manifeſt it by words and works; we muſt manifeſt both by our words and works, that we love and honour him above all things, and refrain outwardly alſo from all things which men might conſtrue into a denial of him. According to the language of ſcripture, *worſhip* is not an *inviſible act of the mind only*, it is an outward act alſo, and a bowing down or falling down before, is an act of worſhip, but a *mark* is, even in the nature of things, an outward external thing, and yet the worſhip of the beaſt and of his image, and the acceptation of his mark, is loaded with the heavieſt denunciation, ſee Revelation xiv. 9, 10, 11. Whoever attempts to preſerve his life or poſſeſſions by *diſſembling*, renounces all hope of obtaining the victory over the beaſt and his image, and over his mark, and the number of his name, and gives up all hope of being aſſociated with thoſe who ſtand upon the ſea of glaſs having the harps of God in their hands, and cannot attain unto the firſt reſurrection, (ſee Revelation xx. 4). And he not only renounces theſe glorious honours, but if he worſhips the beaſt, or his image, or receives his mark on his forehead, or in his hand, HE SHALL DRINK OF THE WINE OF THE WRATH OF GOD, WHICH IS POURED OUT INTO THE CUP OF HIS INDIGNATION; AND HE SHALL BE TORMENTED WITH FIRE AND BRIMSTONE IN THE PRESENCE OF THE HOLY ANGELS, AND IN THE PRESENCE OF THE LAMB; AND THE SMOKE OF THEIR TORMENT ASCENDETH UP

FOR

FOR EVER AND EVER, AND THEY HAVE NO REST DAY NOR NIGHT WHO WORSHIP THE BEAST AND HIS IMAGE, AND WHOSO RECEIVETH THE MARK OF HIS NAME. Rev. xiv. 9, 10, 11.

As it is unuſual (where idolatry is practiſed) that an image ſhould be worſhipped at a diſtance, and many people may ſtudiouſly labour to keep at a diſtance from thoſe places where the image of the beaſt is ſet up, a *mark* will be invented, by which thoſe will be diſtinguiſhed who confeſs and profeſs themſelves to belong to this *great union*, and whereby thoſe will conſequently be detected and expoſed who do not belong to it; the receiving of this *mark* is in Rev. xiv. 9, xix. 20, and xx. 4, connected with, and is in like manner denounced, as is the worſhip of the beaſt and of his image; *the acceptation of the mark is therefore to be reſiſted in faith, and patience, even to the endurance of death*, as much as the worſhip of the beaſt or his image. Whoever receives the mark, thereby confeſſes that he eſteems the worſhip of the beaſt and of his image right and laudable, and that thoſe who refuſe to do it are rebels worthy of death; and that *he* himſelf is ready to render the worſhip to this image in caſe he ſhould come to a place where it is ſet up for public worſhip. The ſecond beaſt cauſeth all, ſmall and great, rich and poor, to receive a *mark* to appear manifeſtly on their right hands or on their foreheads; it does not ſeem therefore as if the people made this mark upon

themſelves, but rather as if they were ſupplied with it either freely or for money. As mention is made even of the little ones, the zeal to render this *union* completely univerſal muſt be very great; however children, who do not underſtand the meaning of this mark, will not be made guilty thereby before God; the difference between free and bond is only obſervable where ſlavery is introduced. The *means* made uſe of whereby to reduce people to the *neceſſity*, whereby to *compel* them to receive this *mark*, will be a law, according to which *no one will be permitted to buy or ſell but he who has it*; very diſtreſſing will this law be to many people, who will thereby be prompted to the receiving of the mark. Here a *victory* muſt be obtained which requires *faith and patience*, Revelation xv. 2. However the diſtreſs will not laſt long, its time is limitted, and the Lord will alſo make way for the eſcape of many individual ſaints, who are willing to confeſs him before men and to be faithful unto death. But what may this mark be? It will be the *name* of the beaſt, or elſe the *number* of his name, as is expreſsly declared in the text; the number of the name is not the number 666, for this is called the number of the beaſt, and not the number of his name: in Revelation xiv. 11, it is called the *mark of the name* of the beaſt; and this expreſſion comprehends both kinds of the marks, for even the number has a reference to the name. In chapter xv. 2, there is only mention made of the number of his name, be-

cauſe

cauſe this kind of the mark will probably be moſt common; *all* perſons therefore are to have either the name of the beaſt, or elſe the number of his name, on their right hands or on their foreheads (both theſe parts of the body being moſt viſible), and it is probable that rich people will ornament this mark, and convert it into an article of pride. Further circumſtances time will diſcover; it is enough as a *warning* that we know and are able to inform others alſo, for *their warning*, that the time is coming, when the *image of a monarch* who blaſphemes God will be worſhipped, and when it will be enjoined to wear the name of the ſame, or the number of his name, as a mark of *aſſent* to this worſhip on the right hand or on the forehead. Although theſe things will be viſible enough, yet will they become more and more manifeſt by the execution of the ſentence of death (chapter xiii. 15) and by the law which concerns buying and ſelling (verſe 17). Happy are they whoſe names are written in the Lamb's book of life, who are like thoſe ſealed with the ſeal of the living God on their foreheads (Rev. vii. 2, 3), and like them are protected from the guilt and calamities coming upon the earth, even ſhould ſuch protection be obtained through the gate of *martyrdom!!* Rev. xiii. 8; Rev. xv. 2, 3, 4.

In addition to, and accumulation of, the *diſtreſs* which will exiſt at that time upon the earth, the victorious

victorious enterprise of the *antichristian king*, which is described in Daniel xi. 40—43, will no doubt contribute. *At the time of the end* (says the angel) *shall the king of the South push at him*, (as a ram, see Dan. viii. 4, or as an ox, see Exod. xxi. 28, pushes with his horns); *and the king of the North* (the Antichrist) *shall come against him like a whirlwind, with chariots and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over, and he shall enter also into the glorious land* (into the land of Israel, which is an ornament of the whole earth); *and many countries shall be overthrown, but these shall escape out of his hand, even Edom and Moab, and the firstling of the children of Ammon*, that is, certain Arabic tribes who originate from Edom, and Moab, and Ammon, who, although they may not be known to others, or even although they themselves may not know that they are thus descended from Edom and Moab, or Ammon, yet are known as such by God Almighty. The firstling signifies the best part, or perhaps the first, who confess the christian religion; *and he will stretch forth his hand also upon the countries, and the land of Egypt shall not escape him.* As he comes from the north he will, after he has taken possession of Egypt, come upon, and, as it were, surround, the land of Israel, both on its northern and southern borders, and by means of ships come upon the shore of the same, which towards the west is washed by the

Mediterranean

Mediterranean ſea. Antiochus could not accompliſh this, for the time of the end was not then come. *And he will rule over all the hidden treaſures of gold and ſilver, and over all the pleaſant things of Egypt, and the Lybians will walk in his ſteps*, or, in other words, they will as his ſoldiers walk with tactic ſteps. At that time the daily ſacrifice, that is, the chriſtian public worſhip, will be aboliſhed, and an abomination of deſolation will be ſet up; then will it be a deplorable time for true chriſtians, who before that time have reaped great bleſſings from, and much eſteemed and delighted in, the public ſervice of God; it is now already very diſtreſſing for many who have free thinkers, Socinians, or ignorant men for their miniſters, who preach to them nothing but a dry morality which was well known even to the heathens; it is alſo very diſtreſſing to true chriſtians at the ſame time to ſee, that even in ſchools *the word of God* is by degrees taken away from the young people.

About this time there will be ſomewhere, moſt probably at Jeruſalem, a *temple of God* in which Antichriſt will ſeat himſelf as *one* who *diſplays himſelf* that he is *God*; this is propheſied and declared in 2 Theſſ. ii. 4, as the greateſt ſpecimen of his inſolence and pride.

The *ſecond vial of wrath* is poured out in Europe, by means whereof all kinds of living ſouls, men of every degree, will die a bloody death; this

alſo

alſo will prove a great calamity: pleaſe to turn to Zechariah xiii. 8, 9, and at the ſame time recollect the effects of this vial of wrath; does not the great ſlaughter refer to that which is deſcribed under the ſecond vial of wrath? The beſieging and taking of Jeruſalem, which is deſcribed in Zechariah xiv, will bring the inhabitants of that city into the utmoſt diſtreſs; Judah alſo, that is, the people of the country, will fight in Jeruſalem, ſee verſe 14. But when the army of the enemy begins to feel the effects of the peſtilential plague, which will produce a ſwift rottenneſs both over man and beaſt, then a furious terror will ſpread among them, and they will lay hold every one on the hand of his neighbour, and his hand ſhall be lifted up againſt the hand of his neighbour; ſee verſe 13.

The Lord Jeſus will then grant an extraordinary deliverance unto his people, which deliverance is deſcribed in Zechariah xiv. Revelation xix. Iſaiah lxiii. and Daniel xi. 45, and then the time will come when the glorious promiſes which are kept in ſtore for repentant Iſrael, and the Gentiles who are like-minded, and which are recorded in Iſaiah liv. lx. lxi. and lxii. Zechariah xiv. Revelation xi. 15—18, and xv. 4, as well as in many other places, will run into fulfilment. The Revelation ſpeaks of that *happy time*, but in few words, and only adds a plain account of ſome important occurrences

occurrences which will then be tranſacted in the inviſible world (chapter 20); a circumſtantial relation of the *bleſſedneſs* which will then come upon *the earth* was not neceſſary, it having already been the burthen of the ſong of every prophet, the exultation of the pſalmiſt, and the expectation of every true Iſraelite, and believing, ſcripture-believing chriſtian! Jeremiah's tears dried up on beholding it! Let our heads be lifted up in expectation of its near approach.

In the time of trouble, the tribulation which hitherto has been deſcribed, *many will be purified and made white and tried, but the wicked will do wickedly, and none of the wicked ſhall underſtand* (the ſigns of that time and the words and works of God in general), *but the wiſe ſhall underſtand.* It is alſo worthy of obſervation, that in Revelation xvi. 15, before the gathering together of the kings at Armageddon is declared, there is inſerted an admonition from the Lord Jeſus, *Behold I come as a thief; bleſſed is he that watcheth and keepeth his garments, leſt he walk naked and his ſhame be ſeen.* This is a gracious admonition, calculated to keep chriſtians from looking at the multitude of an hoſt, and taking an arm of fleſh for their defence; the ſame admonition alſo ſtands before the deſcription of the ſeventh vial of wrath, which works a deliverance from the greateſt tribulation, and is ſucceeded by the beſt of times: let us alſo in this our preſent time, which already is danger-

ous

ous and calamitous enough, let us conſider our Lord Jeſus Chriſt as admoniſhing us alſo in theſe words!! *Unto his name be glory! His dominion is an eternal dominion, which ſhall not paſs away, and his kingdom is that which ſhall never be deſtroyed.* Daniel vii. 14. Whether therefore we live or die, we are the Lord's!

HALLELUJAH!

SUPPLEMENT.

I.

DR. LUTHER, in his Expoſition of the twelfth chapter of Daniel, which is inſerted after his preface to that book, writes as follows:

"I am inclined to interpret the *daily ſacrifice*, "mentioned in Daniel xii. 11, ſpiritually to ſig- "nify *the holy goſpel*, which together with the *faith* "and the *church* muſt and ſhall remain unto the end "of the world; but, notwithſtanding this continua- "tion thereof remains ſure, the *world* may become "ſo dreadfully Epicurean, that public worſhip and "public preaching may ceaſe throughout the world, "and nothing but the *Epicurean abomination* be per- "mitted to be the public topic, and *the goſpel* alone "be preſerved by the heads of *families* in private "houſes;

" houſes; but this miſery ſhall not laſt longer than
" 1290 days, that is about three years and an half,
" for without *public preaching* faith cannot ſtand
" long; even at this time the world grows worſe
" and worſe every year."

II.

The following account of the PROPAGANDA, *is extracted from a work entitled, " Hiſtorical Intelligence, and Political Conſiderations, concerning the French Revolution, by Chriſtopher Girtanner, Surgeon, and Doctor of Phyſic." The third volume, ſupplement.*

" *There* hath been for ſome time paſt in almoſt
" all *European* countries much talk concerning *the*
" *Propaganda*, a ſociety whoſe members are bound
" by ſolemn engagements to ſtir up ſubjects againſt
" their lawful rulers, and to promote diſſenſions
" and agitations in all European ſtates. Hitherto
" this ſociety is known chiefly by the effects pro-
" duced by it: it conſiſts of two orders or claſſes
" of men, viz. men of enthuſiaſtic diſpoſitions, who
" imagine themſelves to be called to reform the
" world, and of ambitious, miſchievous knaves,
" who flatter the former in order to uſe them as
" their tools, and whoſe wiſh it is to breed trou-
" ble, confuſion, and diſtraction, which affords
" them an opportunity to fiſh in troubled waters,
" and to lay hold on power after it hath been
" wreſted from the hands of thoſe men in whom
" it had been lawfully and rightfully placed.

" I have

" I have taken great pains (even in France it-
" ſelf) to obtain an accurate account of this club or
" ſociety; I found means to become a member of
" almoſt every club in Paris, even of that famous
" club of 1789, whoſe preſident was the marquis
" de Condorcet, and which, to the beſt of my
" knowledge, never admitted any foreigner as a
" member except myſelf. But notwithſtanding all
" my pains, endeavours, and reſearches, concerning
" the *Propaganda*, were in vain until lately, when
" I obtained by the kindneſs of an *eminent man*, in
" whoſe heart the welfare of mankind is ſincerely
" impreſſed, the following *authentic account*, which
" I have here tranſlated, and by his permiſſion
" communicate; I have no doubt of the authenti-
" city of this account.

" The club of the *Propaganda* is very different
" from the Jacobine club, notwithſtanding they are
" too frequently confounded with each other. The
" Jacobines are the ſtirrers up of the National Aſ-
" ſembly; on the other hand, the *Propaganda* are
" the ſeducers and ſtirrers up of the *whole human*
" *race*. This club exiſted as early as the year 1786,
" and the Lords Rochefoucault, Condorcet, and the
" Abbé Sieyes, were at the head of it.

" Their *tenets* are as follows, and for the further-
" ance of them, their *ſociety* is eſtabliſhed as *a phi-*
" *loſophical order*, whoſe object it is to *controul the*
" *opinions* of mankind. To become a member of
" this ſociety it is neceſſary that the candidate be

" either

" either a defender and promoter of modern philo-
" ſophy (that is dogmatical atheiſm), or elſe a man
" of an ambitious character, turbulent, and diſcon-
" tented with the government under which he lives;
" when he is admitted he gives his *word of honour* to
" obſerve *ſecreſy*, before he is accepted he is informed
" that the number of members is very great, ſpread
" over all the earth, and that all theſe members
" labour inceſſantly to put any falſe or traiterous
" members (who might betray their ſecrets) out
" of the way; the candidate further gives his word
" of honour, that he will communicate all infor-
" mation he may acquire to his brethren, that he
" will always defend the people in oppoſition to
" the government, that he will do his utmoſt to re-
" ſiſt all peremptory (by him called arbitrary)
" commands, and do all that in him lies to in-
" troduce an univerſal tolerance of all religions.

" There are two claſſes of members, ſuch as
" pay, and ſuch as do not pay; they pay according
" to their ability: the number of contributing mem-
" bers were about 5000, the number of non-con-
" tributing members about 50,000; theſe bind
" themſelves to ſpread the doctrines of the Pro-
" paganda in all countries, and to promote the de-
" ſigns thereof.

" The *order* has two degrees, adſpirants and ini-
" tiate: the firſt is acquainted with the *ſcope* of the
" order, but the latter is alſo informed as to the
" *means* the order uſes to obtain this end. An ad-

" ſpirant cannot be admitted into the degree of ini-
" tiate, until he has undertaken a philoſophical
" miſſion, and can clearly prove that he has made
" ten proſelytes. The treaſury of the order poſſeſſes
" at preſent 20 millions of livres, ready money,
" and according to the laſt accounts there will be
" before the end of this year (1791), 30 millions
" in it.

" The order is built upon the following princi-
" ples: *opinion and neceſſity (or need) are the ſprings*
" *of all human action; if you therefore can cauſe the*
" *need, neceſſity, want, or dependance* (call it which
" you will), *to ſpread, you may thereby controul the*
" *opinions of mankind, and will be enabled to ſhake*
" *all the ſyſtems of the world, even thoſe which ſeem to*
" *have the firmeſt foundations.*

" To delude the Hollanders has coſt the *order*
" great labour, but the conſideration *that the blow*
" *becomes univerſal* has ſuſtained them. The plan
" of the order is as follows. No one can deny but
" that oppreſſion, under which ſome men live (let
" it be practiſed where it will), is a great cruelty and
" calamity, this therefore muſt be removed and put
" an end to by the light of philoſophy; when this
" is done, it will only then be needful to wait for
" the favourable period in which the minds of man-
" kind will be *univerſally* tuned to accept the new
" ſyſtem, which muſt be preached all at once over
" the whole of Europe. Thoſe who obſtinately re-
" ſiſt this ſyſtem, we muſt endeavour by perſuaſion

" or

" or by *need* to renounce their oppoſition, but if " they perſiſt, and are incorrigible, they muſt be " treated as the Jews have been treated, and be " excluded from the rights of ſociety, driven from " among men.

" There is another article in the ſociety's plan " which is no leſs remarkable; it is this, *The Propa-* " *ganda muſt not try to bring her plan to bear until* " *ſhe is perfectly convinced that the need* (want, or " neceſſity) *exiſts; it would be better to wait fifty* " *years, than by precipitance to fail.*

" A numerous ſociety like this, whoſe members " hitherto as yet act ſingly, which accumulates " money, which goes to work ſlowly, and carefully " avoids all precipitance, which will ſtrike no blow " until ſhe is well aſſured of almoſt certain ſuc- " ceſs, ſuch a ſociety is a dangerous thing; their " progreſs may poſſibly be ſwift, and deliverance " out of their hand ſeems next to an impoſſibility. " The Dutch patriots who fled to France conſi- " dered *the Propaganda* as their *chief anchor*: ſup- " poſe (ſay they), ſuppoſe then that the houſe of " Auſtria will afford us no aſſiſtance, there yet re- " mains for us *the Propaganda*; there are miſ- " ſionaries of this order all over Holland, and per- " haps even already ſome regular lodges.

" In the club of the friends of the people at " Bruſſels, a ſpeaker lately expreſſed himſelf in the " following words, 'Every where they are pre- " paring fetters, but philoſophy and reaſon will one " day triumph; and the time will come when the

" unlimited, uncontrouled *ruler* of the Ottoman " empire, in the evening ſhall lay himſelf to reſt " as a *deſpot*, and in the morning ſhall ariſe as a " citizen.'

" The treaſury of the Propaganda receives " conſiderable ſums from all the provinces of " Holland *."

III.

Are atheiſts to proſper? Are they to bring their projects to bear? Are they to be victorious? Where is the God of judgment? Mal. ii. 17. When war breaks out in a land, is there not one event to the righteous and to the wicked, to the upright and to the depraved, who therefore ſhall believe in a divine providence? Theſe are thoughts which ariſe in many minds, and ſometimes are alſo expreſſed by words. But *who* are they who are thus offended

* The editor requeſts the reader's attention to a few words concerning the foregoing account of the Propaganda.—The foregoing account appears to have been publiſhed by Dr. Girtanner, in 1791. If it is aſked, What is the preſent ſtate of the ſociety? Have they increaſed or diminiſhed? Have they been detected and defeated, or have they eſcaped puniſhment and triumphed? Let the reader recollect what has been already remarked concerning the myſtery of iniquity, the ſpirit of lawleſſneſs, and obſerve that, camelion-like, it can change its colour and aſſume a new form. Under whatever form it may appear, it is equally facinating to its admirers, and ſhould be equally diſguſting in the eyes of the chriſtian, who knows that even to ſpeak evil of government is a great crime; becauſe government is a divine ordinance; a bleſſing beſtowed upon mankind by God, the giver of every good gift.

at the ſucceſs and conqueſts of the atheiſts? Are they not thoſe who bear the name of the Lord their God *in vain*, who with their mouths acknowledge God, but by their works deny him; are they not many of them of the deſcription of the fool who ſaith in his heart, there is no God; and doth not one atheiſt frequently fight againſt another? If the troops of atheiſts have not as yet been able to bring all their ſchemes to bear, one of which is to overturn the thrones, it hath not been for want of will, but for want of power; what were the Aſſyrians, Chaldeans, and Syrians, by whom the ancient people of God, the *Jews*, in old times were puniſhed for the abominable ſins which they fell into? Were they not atheiſts? The gods whom they worſhipped were no gods, and the *one true God* they acknowledged not, or at moſt only held him for a national god of the Jews; *in like manner as the puniſhing judgments which God permitted to be inflicted upon the Jews by idolatrous atheiſts were declared by the prophets; ſo it is likewiſe propheſied that before the riſe of the better times God will permit the devil to exerciſe his fierce wrath againſt Chriſt and his kingdom, by atheiſts whoſe future chief is deſcribed in Daniel* xi. 36, &c. and in 2 Theſſ. ii. Theſe things will come to paſs, for the ſcripture *muſt* be fulfilled! But how long do the atheiſts proſper? They will proſper until the indignation is accompliſhed, or till the wrath of God is fulfilled, for it is fixed, it is determined how long it ſhall laſt! ſee Daniel xi. 36; Revelation xv. 1. When the wrath of God comes

comes upon the nations, then the deſolaters, the deſtroyers of the earth, are deſtroyed: it is this wrath of God upon them which makes the nations ſo hot and angry, ſee Revelation xi. 18. At the ſame time the deſtroyers of the earth are deſtroyed, the inſtruments of the divine vengeance are alſo conſumed! It is certainly true that many who are now living will not live to ſee this iſſue! Great occurrences do not permit themſelves to be crowded into the narrow limits of a few years; we may therefore with believing reverence and faithful deſire take up the words of the pſalmiſt, and ſay, *How long, O Lord, ſhall the wicked, how long ſhall the wicked triumph?* Pſalm xciv. But we have at the ſame time, if we belong to thoſe wiſe perſons who are pointed out in Daniel xii. 10, we have this advantage from the prophetical word, that we are enabled to look beyond the dark cloud of preſent occurrences, and that we can ſee that bright period of time which ſucceeds it, at a diſtance. Whoever is enabled to do this is not offended that the wicked proſper for a ſeaſon, neither are they diſmayed at beholding their authority and their ſpirit ſpreading more and more, and at their becoming more and more daring, becauſe it is a confirmation of *the word of God*, which has declared that thus it will be. A perſon who thus watches will not join the evil-inclined, who are bent on miſchief; and "becauſe ſentence againſt an evil work is not exe-"cuted ſpeedily, therefore the heart of the ſons of "men is fully ſet in them to do evil." Eccles. viii. 11.

11. As to external things, it is true, there is one event to all, Eccles. ix. 2, 3. "It is an evil among "all things that are done under the ſun, that there "is one event unto all, hence alſo the heart of man "is full of evil." But *what kind of men* are theſe? They are ſuch who keep at a diſtance from true chriſtianity, or from the kingdom of God, for this reaſon, becauſe they have no proſpect to augment their preſent fortunes thereby; but the holy ſcripture goes further ſtill, and teaches us, both in Pſalm lxxiii. and Jeremiah xii. and by many other examples, that the ungodly for a ſeaſon, with regard to outward events, fare even better than the righteous; and it alſo gives us to underſtand, that in the hour of difficulty, in conſequence hereof, a ſhort temptation may ariſe in the ſoul of the righteous, and occaſion an uneaſy wondering and inquiring why? and wherefore it is thus? What is to be done in this matter? We muſt beware that we are not miſled to queſtion *Divine Providence*, which extends from the greateſt to the ſmalleſt things; whoſoever denies this, in vain acknowledges that there is a God: the name being acknowledged is nothing, if that which is ſignified by the name is not confeſſed. Let it alſo be remembered that the wicked are not without their troubles alſo, though they may be hid from the eyes of men. Obſerve the truly important and valuable (though not always conſpicuous) interpoſitions of the gracious providence of God, who guards his ſaints in the midſt of all their tribulations; conſider the inward comfort and that peace of God

which

which they enjoy, and eſpecially that great privilege, *that all things ſhall work together for good to them that love God.* To ſum up all, let us look to the things which are not ſeen, and not to the things which are ſeen. When the ſoul of poor Lazarus was carried by angels to Abraham it was not ſeen by any one, but that did not alter the fact, and his ſhort ſufferings were thereby exchanged for eternal felicity; and when the ſoul of the rich man was dragged into the torments of hell, that too was not ſeen by any one, but it was ſo, and his ſhort temporal proſperity was exchanged for miſery indeed. The wiſdom and goodneſs of God has ſo ordered it that no man can ſay, from the proſperous or adverſe events which affect any one who may attract his notice, whether he is beloved of God or not, ſee Eccles. ix. 1. The righteous are not ſingled out from the reſt of the world, by being preferred to temporal proſperity; this is that they may ſerve God with a pure and diſintereſted heart, and ſeek for happineſs in the inviſible world, yea in God himſelf: there remains therefore in all thoſe who are of a pure heart, and who have obtained grace through Chriſt, this diſpoſition and determination, *Nevertheleſs I abide continually with thee, for thou haſt held me by my right hand, thou ſhalt guide me with thy counſel, and afterwards receive me to glory.* Pſalm lxxiii. 24.

BRITISH
11 JU 74
MUSEUM

THE END.